

The American Friend

Old Series
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JANUARY 16, 1930

New Series
Vol. XVIII. No. 3

Ten Years of the League

BERTRAM PICKARD

DAVID M. EDWARDS

JOHN KAY

Too Much to Ask?

LUANNA J. BOWLES

The Minorities Get Together

GILBERT MacMASTER

The Austrian Situation

MARCEL W. FODOR

Creating A New Race

NATHANIEL EDWARDS



ON THE HORIZON OF THE CHRISTIAN CHURCH

SEE EXHIBIT OF CHURCH ARCHITECTURE

Pictures and floor plans of the prize-winning churches and a few other pictures from the 1929 *Christian Herald* Church Building Competition—a total of twenty churches—has been developed into a Traveling Exhibit of Church Architecture. This exhibit will be sent to all parts of the country upon invitation of the local church federations, conventions, or local officials and other interested groups, through the next twelve or fifteen months. Its value is largely educational, since it exemplifies the best architectural thought and practice in the ecclesiastical field. The itinerary is now being worked out and interested groups are hereby invited to make request suggesting a suitable date. The exhibit consists of twenty-one framed mounts and one illuminated case and will usually remain in the same place for the maximum period of one week, when it will be sent express collect to its next destination. Should the expressage exceed five dollars the *Christian Herald* will pay the excess over that amount. Address Wayne G. Miller, Service Editor, Christian Herald Association, 419 Fourth Avenue, New York City, N. Y.

TESTING THE MIND OF A CONGREGATION

The current passion for intelligence examinations has reached the churches. The November number of *Religious Education* contains an account of a study of the way church members feel about international relations. A committee of young people of the Church of the Holy Trinity of Brooklyn, of which John Howard Melish is rector, undertook to make a test and to tabulate the scores of representative members of the church. More interesting than the scores is the confirmation of ordinary experience that the views of many people on international questions are governed by emotion and therefore

highly contradictory. Thus, 91 per cent of the church members were in favor of an association of nations, but only 30 per cent were in favor of the specific League of Nations, while 74 per cent believe that war does not further righteousness, but only 55 per cent were in favor of teaching the children this truth. In spite of unsettled conditions in world politics, 65 per cent think that the millions spent on preparing for war could be spent more wisely for education, and the same percentage think we should be always adequately prepared for war. Only two per cent of the papers disapproved of the suggestion that a nation should consider another friendly until proved otherwise, but 35 per cent agreed that loyal patriots should be constantly on the watch for schemes that other nations are likely to have against their country.

EXPANSION PLANS FOR NEGRO HOSPITAL

Through the General Education Board a splendid socially-minded gift of a million dollars from John D. Rockefeller, Jr., goes to the Provident Hospital, which for many years has been the chief institution for the hospitalization of Negroes in Chicago. In this he is joined by Julius Rosenwald who, with others, have pledged a total of \$750,000. A campaign is being initiated to raise a fund of \$3,000,000 with which to purchase and remodel the present Lying-in Hospital so as to make it the most modern hospital for Negroes in America, to provide an operating fund, and to develop a training program for Negro doctors and nurses. This hospital has become available through the removal of that institution to the quadrangles of the University of Chicago, which will be accomplished as soon as the new building now under construction is completed. Provident Hospital, also, will come under the medical supervision of the University of Chicago.

INTERNATIONAL HOUSE FOR CHICAGO

The occasion for the official announcement by Vice President Frederic C. Woodward of the University of Chicago that plans were under way for the erection on the Midway of an International house as a home for the International club composed of students from other lands studying at the University of Chicago and other Chicago institutions, was the fifth annual dinner for students from other lands held recently under the auspices of the Chicago Church Federation at the LaSalle Hotel. The Del Prado Hotel, on the Midway plaisance, a southside landmark since World's Fair days, has been acquired by the university as a site for the house. It will accommodate about 500 students with living quarters and will be a fellowship center for students of all nationalities studying in or near Chicago. John D. Rockefeller, Jr., is said to have made a large gift toward the erection of this new building.

COMMISSION ON INTERRACIAL COOPERATION

The Commission on Interracial Cooperation, composed of a hundred Southern men and women, was organized in Atlanta just after the World War in the effort to obviate the danger of widespread race conflict which was so acute at that time. To this end it set up eight hundred interracial committees across the South, through which misunderstandings were cleared up and confidence was restored. These committees then entered upon the effort to discover and remedy conditions of neglect and injustice affecting Negroes, and have achieved results that have attracted favorable attention throughout America and abroad, leading to the organization of similar committees in many other sections of the country and in South Africa. The Commission is an incorporated body with headquarters in Atlanta, Georgia.

After Christmas—What?

Why, New Year's Resolutions!

Number One—During the year 1930, I resolve to seek earnestly for the facts concerning the missionary work of Friends, and to interest others in learning the facts.

Number Two—I resolve to pray daily for the workers and the work of extending Christ's Kingdom at home and in other lands.

Number Three—I resolve to share my time, strength, and material possessions that this important work may not suffer for lack of workers and funds.

Just sign your name to these New Year's Resolutions and mail to the Mission Board Office. Your missionaries will be encouraged to know that you are standing back of them in their work.

American Friends Board of Missions

101 S. Eighth St. Richmond, Ind.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Yes, the Church Is Attending to Its Own Business

HAROLD GRIFFIS, a Los Angeles minister, defended the Protestant churches which take an interest in politics in a recent address before the Methodist ministers of that city. "The church that takes no interest in social and political reforms is not loyal to that great organization of Christians which for 1900 years has been fighting sin in its every manifestation," he declared. "When a religious group becomes convinced of the Christian attitude which should be taken in regard to a social or political issue and mobilizes its forces in support of that attitude, it is in the bounds of its own rights and is discharging to society a sacred obligation. It is not evils in the abstract but evils in the concrete with which the church must deal, if its work is to be effective," said Dr. Griffis. "To help the state to make it easier for people to do right and harder for them to do wrong is the duty of every good citizen, regardless of church affiliations."

In short, when the Christian church is admonished by its sensitive critics to "attend to its own business," we may forcefully reply that it is doing just that. In the immortal words of the poet Blake, the church may well exclaim:

"Bring me my bow of burning gold,
Bring me my arrows of desire!
Bring me my spear: O clouds unfold!
Bring me my chariot of fire.
I will not cease from mental fight
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land."

In the Rarer Atmosphere of Higher Levels

AN AIRMAN, Handley Page, tells a story of one of his flights in Arabia. A large rat had managed to get aboard the aeroplane without being discovered, and when in mid-air the airman heard the sound of gnawing behind him. He realized at once what it was and he knew just what damage those sharp teeth might do in a very short time, and yet he could not leave the controls for a moment; and at any instant the rat might destroy a vital support, and wreck the plane. What was he to do? Suddenly he remembered that the rat cannot live in high altitudes and he headed his machine upwards. Higher and higher he went

until he found breathing difficult, but as he listened he realized that he could not longer hear the gnawing, and so, after enduring the strain as long as he could, he came down, and when he landed he found the rat dead beside the engine.

Is this not significant of much? There are many foes whose work may easily prove disastrous to us and from whom we cannot easily escape. But in the higher regions there is safety. In the rarer atmosphere envy, hate, discontent, and a host of other foes lose all power to harm. It is often impossible for us to meet and vanquish our foes on their level, but by simply changing our level we automatically win the fight. Not to the strong is the battle, but to the man who gets near to God.

This is what prayer does. It carries us almost instantaneously into a region of loftier life and purer thought, where all that is base and mean ceases to function, and men become Christlike.—*The New Outlook*.

Who Having Not Eyes Yet Sees

JESUS referred sadly and reproachfully to those who have eyes but do not see. He was referring obviously to the lack of spiritual vision. We are often impressed with how little some people see with the physical eye. Structurally their eyes are perfect but they are not keen to observe. Many things come within the range of their vision of which they are oblivious. The ability to observe well is partly a matter of habit and training. It is also largely a matter of intelligent and wholesome interest. An attitude of indifference to one's surroundings, both material and human, tends of course to make one unobserving. Some time ago we were on a street car on which was a woman Friend widely known and as widely loved. Unknown to her, we became absorbed in noting her attitude of alertness and friendly interest. Outside, nothing of the passing scene seemed to escape her. Inside, her sympathetic observation included all the passengers as they got on or off the car. What wonder, we thought, that she is so finely human and successful in her work on a far-distant field in the Orient! She saw because she cared.

Furthermore, many people see who do not interpret what their eyes behold; which means, of course, that they do not really see at all, any more than one hears a symphony orchestra who gets nothing more

from it than a medley of sound. One looks upon a gorgeous sunrise as a revelation of God while another views it as an indication of rain. The latter has eyes but does not see.

On the other hand, there are those who do not have eyes but who do see—who see as few of us are able to do. One thinks at once of Helen Keller, who is apparently not only able to sense the beautiful, though failing of both eye and ear, but who is capable of rare spiritual insight. We have a few correspondents—two in particular—who are blind yet who write with their own hands. The lines on the sheet are uneven and while the words are sometimes poorly formed, they often demonstrate a keenness of perception which the well written communication may lack. In a letter received recently, one of these Friends gives expression to his condition in these verses:

"My daughters reproach me for saying
I'm sorry that I cannot see.

They are right—I am glad with the vision
Each morning is bringing to me.

"The outward attractions of Nature
Kind Providence bids me forego,
But I see the advance of Christ's Kingdom;
His friendship, his kinship I know.

"Bright visions of peace are unfolding,
The old giving place to the new.
He is lifting the veil which has hidden
The holier, loftier view."

Under the impress of these beautiful lines we can but exclaim that here is a Friend, who, having not eyes, yet sees.

Is It Too Much to Ask?

BY LUANNA J. BOWLES

*"Go tell it on the mountains,
Over the hills and everywhere;
Go tell it on the mountains
That Jesus Christ is born."*

THE voices of the Fisk Octet rose and fell in exquisite music through the starlight of Christmas morning. At first it came clear and strong, and then faded away until only the echo of the receding voices could be heard. Starlight, Christmas morning, the Christ Child, young Negro Americans singing of good will to men—ah, the beauty and tragedy in this strange world of ours!

Part of the tragedy lies in the fact that here in America are two groups of people, Negro and white, interspersed throughout the population, speaking the same language, studying the same text books, following the same trades, worshipping the same God, geographically near together, but separated from each other by tremendous barriers which make it exceedingly difficult for each to understand the other.

In a thousand years or so, after we have outgrown this embarrassing situation, I can imagine our descendants reading the history of 1930 with humiliation and pity for the stupidity and blindness of their ancestors. They will be told about the struggle of the minority group for "life, liberty and the pursuit of happiness" in the midst of a proud and dominating white supremacy. They will read how this minority group was descended from Negro slave motherhood and free white fatherhood and how there were very few people in all the 12,000,000 who were of pure Negro stock; how thousands of them were more white than black, but nevertheless were subjected to the limitations of the minority group. They will read all this and much more than you and I have the desire to face now.

But why not face it now and help to determine the history our descendants shall read in that far dim future? Why not help break the barriers between the white and Negro groups until such things as lynchings, jim-crow cars, and the thousand and one cutting humiliations to which Negroes are subjected every day they live would be impossible? The saving element in the situation is the humor of the Negro and his ability to forget long enough to sing on Christmas morning.

But what can we do about it? First of all, get the facts. Go where the Negro leaders are, and talk with them humbly and sincerely. Read Negro newspapers, of which there are

over 500 published each week in America. To be sure, the fact that one is white and from the dominant group makes it necessary for him to prove his sincerity before the Negro will let him see the inside. Few of us white people realize how skeptical the Negro is of our sincerity. So often we go to interracial meetings, then go on just as before, while he tramps the streets hunting for a decent place to eat and sleep, or sits up all night because he is refused a sleeper.

This is the situation which requires the concerted efforts of the wisest and most devoted from both the white and Negro groups. Neither can do it alone. Too often we white people approach it as if we intended to solve it from our angle only, and fail to take into consideration the Negro himself. The Negroes are beginning to feel that if anything is accomplished they will have to take the lead. They are teaching their groups that they must all stick together in demanding equality. One of their Chicago papers is effectively campaigning for a boycott of stores in Negro sections which refuse to employ Negro clerks. On the other hand, the "Blue Shirt" organization in Florida has as its aim the destruction of all business enterprises which do employ Negroes for any job a white man could do.

I am sure all of us agree that from the personal point of view, we white people are impoverishing our own lives when we do not know such people as Crystal Bird. It is not because she is black that we appreciate her, but because she is a rare personality. The same is true of Roland Hayes. One of the real experiences of my life was watching him play with Pres. Thos. E. Jones' little daughter Catharine. He is a great personality when he sings, but he is also great in his everyday life, and his color has nothing whatever to do with it. I wish we might all come to Fisk and stay long enough to get acquainted with Dr. Charles S. Johnson, his brilliant, charming wife, and their bewitching little Patricia. Nobody can resist Patricia. Dr. Johnson has just been appointed by President Hoover to serve on the Liberian Committee of the League of Nations. One member is appointed by the League, one by Liberia, and one by America. They will spend three months in Liberia, studying the currents of influences that are affecting Liberia, such as the rubber industry and the race situation, and then report their findings to the League. We would also be interested in the sociological researches being carried on by our department of Sociology under Dr. Johnson's direction. He will soon publish a book giving the results of a two-

year study of race attitudes. One study deals with the Negro family.

Of course we could not miss Juliette Derricotte, Dean of Women, who came to Fisk from the National Y. W. C. A. office in New York City. Just before coming here the National Board sent her around the world to visit their offices in different countries. In her delightful home at Magnolia Cottage one meets the culture of the ages. In the Chemistry Laboratory we find Dr. Brady working at all hours of the day and night on his research experiments. For nine years he lived at Tuskegee in the home of Booker T. Washington, helping in the great work of that great man.

Across the hall from my office is that of the Dean of the College. His face is black, very black, his mind is keen, and his excellent executive ability does much to keep the wheels going smoothly while our President is away. He will soon have his Ph.D. from Harvard, where he did distinguished work in History. I appreciate the privilege of working with one of his caliber, be he black or white. The Dean's secretary is another person with whom I am glad to be associated. She was born in the Indian Territory before it became a part of Oklahoma and has in her veins the heritage of three races, the Caucasian, the Negro, and the Indian. It would be difficult to determine just which gives her queenly bearing, her gentle manner, and her innate ability.

It is a joy to work in this group at Fisk. Here we are freed from many of the things that contradict out in a world that as yet rejects the darker peoples. Here we have committed ourselves to judge by personal worth rather than by color, and we do not have to waste our energy trying to decide

whether we can afford to eat with a Negro or have him visit us in our homes. It is when we leave the campus that we feel that stifling wave of race discrimination which saps the life blood from so many people all over the world, both white and colored.

Nashville is called the Athens of the South, which appellation is true in so far as a beautiful, full-sized model of the Parthenon can make it so. It is also called the educational center of the South; and the number of educational institutions of higher learning situated here justify the title. But white Nashville can never enjoy the highest in life until white and black can achieve together. Likewise in America the life of the entire group of 119,000,000 people is on a lower level because a dominant group is subjecting a minority group. Even the health of one group is affected by the other since germs have no race prejudice. But the spiritual impoverishment is infinitely more serious for the both groups than the physical.

We all feel very proud of the work the Friends did in the abolition of Negro slavery. We glow with satisfaction when we hear the thrilling tales of hair-breadth adventures in connection with the Underground Railway. Is it too much to ask, I wonder, that the Society of Friends take a leading part in this other emancipation? Nothing could be more difficult, more thrilling, or more important. It combines all the elements usually required to arouse a group of Quakers to action. It is impossible to estimate the things the Society of Friends could bring about if once it awoke to the situation and unitedly gave its spirit and intellect toward breaking down the color line.

Fisk University.

Creating A New Race

BY NATHANIEL EDWARDS

And without controversy great is the mystery of godliness. He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." I. Tim. 3:16.

THE name, Jesus, is a familiar one to the multitudes, but he is not "The Man Everybody Knows." Bruce Barton is nearer right when he calls him "The Man Nobody Knows."

While it is true that no one is saved by his theology, or lost simply for the lack of it, it is nevertheless important that we learn all we can about the author of our salvation, Jesus, the Christ-Man, who began his life on earth on a common level with the rest of humanity, but was chosen of God to become the savior of humanity. By a natural birth he became a member of the family of the "first Adam." By a spiritual re-birth he became the "second Adam," the "firstborn among many brethren," the head of a new race.

When at the age of twelve Jesus was dedicated as "a son of the law," and when he tarried in the temple talking to the doctors and lawyers, he shows his superior wisdom, and his knowledge of the Old Testament Scriptures. During those silent years preceding his public ministry, we know but little of Jesus' history. It is true that there was much written concerning him that we do not have in our Bible. These writings, a part of them, at least, are published in a book entitled "The Lost Books of the Bible." No doubt these writings contain some truths, but there is much that is traditional and unreliable. For instance, in some of them Jesus is represented as avenging himself against his boy playmates who disagreed with him, by putting them to death by his word.

His history between the ages of twelve and thirty, as given in our Bible, might almost be summed up in two words: he grew. He grew in stature, in wisdom, in favor with God, in

favor with men. We are told, also, that he was subject unto his parents. There can be no doubt that during those years when he was building houses and making furniture, or when fitting the yokes on the oxen, or when roaming those Galilean hills, he was a man of deep meditation and prayer.

We may well believe that Jesus passed through all the experiences that are common to men from childhood to sainthood, except one; he did not have to repent, because he had broken no law. He was a true "son of the law." But when the fullness of time came, says Paul, God sent forth his son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. This new relationship, made possible by the coming of Jesus, was, and is, a part of God's creative plan; that he might bring forth, from the race of the first Adam, a new race patterned after his firstborn, the second Adam. I believe it was George Fox who said, "Jesus Christ was the first spiritual man."

JESUS' APPROACH TO HIS BAPTISM

There is one event in the life of Jesus, not often emphasized, that stands out as one of the most important in human history, because at that time, potentially, a new kingdom was established, a new race was born, a new heaven and a new earth created. This great event was his baptism, not his being immersed in, or sprinkled with water (either or neither may have been done), but rather his being baptized with the Holy Spirit and with power.

The writer of the book of Hebrews gives us some idea of the fervency of his prayers in seeking for the abundant life of God. Please read here Heb. 5:5, 10. There are several things to be noted in regard to this remarkable passage of

scripture. First, Jesus did not selfishly aspire to the high priesthood, but was God-appointed to this great office. Second, his priesthood was not after the order of Aaron, but after the order of Melchizedek, an unchangeable priesthood. Third, he prayed for himself, and his prayers were answered. He was heard for his godly fear." Fourth, the answer: "Thou art my Son, this day have I begotten thee." This sentence is quoted by the author of the book of Hebrews from that beautiful prophecy in Psalms 2:6, 8, and he sees its fulfillment in the anointing of Jesus with the Holy Spirit.

It would be reasonable to assume that before this great event in the life of Jesus, as he saw the sin and the sorrow and the suffering of the multitudes on the one hand, and on the other the insincerity and hypocrisy of those who should have been the shepherds of Israel, his heart burned within him, and he longed for the speedy coming of the long-looked-for Messiah; but now, since he had received a spiritual re-birth of life and power in answer to the cry of his heart, and had heard the voice of God proclaiming him the fulfillment of this great prophecy that he had so often read and meditated upon, his soul must have been overwhelmed with a holy passion for the salvation of the nations. "Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."

Immediately after his anointing the "Spirit driveth him into the wilderness—doubtless for prayer and meditation and testing. We are told that he was tempted of the devil. He was, of course, a free moral agent, otherwise he could not have been tempted. It is interesting in this connection to note the prophecy of Nathan concerning the house of David. See II Samuel 7:12, 16. The Hebrew writer quotes from this prophecy as applying to the Christ. (Heb. 1:5.)

THE BATTLE OF THE AGES

It is not for us to know *all* that transpired during those forty days of temptation and of struggle, witnessed only by himself and God, and perhaps by the angels. It was darkness against light, hate against love, war against peace. It was the kingdoms of the world against the kingdom of God. The battle of the ages was being fought out in the heart and mind of Jesus. Thank God, he was the victor. He could say to his followers, later, "Be of good cheer, I have overcome the world."

The anointing of Jesus with the Holy Spirit was to him a spiritual re-birth of life and power and vision. Peter speaks of him as having been anointed of God with the Holy Spirit and power. And so, the appointed one became the "Anointed One," the "Christ of God."

Jesus, who called himself the "Son of Man," by prayers and supplications with strong crying and tears, unveiled the face of God, and was the first to enter the holy of holies to abide. He experienced a spiritual birth unto sonship. "Thou art my Son, this day have I begotten thee," the "firstborn among many brethren." Jesus himself broke the path into the "Kingdom of God" and made it possible for the sons of Adam to become the sons of God, by entering in through the straight gate and the narrow way of regeneration and re-birth, subsequent to the forgiveness of sins. But this means that one must "fight the good fight of the faith" in order to "lay hold on the life eternal;" for the first Adam must be crucified before the second Adam can be born. Putting off the old man, and putting on "the new man, is no child's play." "Strive to enter in at the narrow door," says Jesus, "for many, I say unto you, shall seek to enter in, and shall not be able."

Jesus said that he came that his sheep might have life, and have it abundantly. His sheep were those who knew his voice, and were following him. These included, of course, the chosen twelve. It meant much to them that they knew the voice of the good shepherd, and were following him, but he had some-

thing vastly better in store for them. He wanted them to have a life that comes only by a new birth, a new creation.

Jesus prayer for his disciples: "Sanctify them, that they may be one, that the world may believe that thou didst send me." "This is life eternal that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." "But it is evident that, as yet, they did not know the Father, nor had they *seen* the Christ." (See John 14:7, 8.)

An ambitious but well meaning mother came to Jesus with the request that her sons might sit, one on his right hand, and the other on his left in his kingdom. He said to them, "Ye know not what ye ask. Are ye able to drink of the cup that I drink, or to be baptized with the baptism that I *am* baptized with?" And they said, "We are able." And Jesus said unto them, "The cup that I drink ye shall drink; and the baptism that I *am* baptized withall, shall ye be baptized." He knew that when they received the baptism that he was in possession of they would no longer be seeking for high position, but rather seeking to serve. "Whosoever would become great among you shall be your minister; and whoever would be first among you shall be servant of all." Jesus taught and lived this new philosophy of life, and he expects his church to be possessed with this spirit, and carry it to the ends of the earth.

Paul, in the eight chapter of Romans, that great new birth chapter, says: "For whom he foreknew (that is, foreknew in what we commonly call conversation), he also foreordained (made it possible for them) to be conformed to the image of his Son, that he might be the firstborn among many brethren."

On one occasion Jesus said to a teacher of Israel, "Except a man be born anew, he can not see the kingdom of God." No doubt Nicodemus was a religious man according to the standard of the law, but he did not *see* the kingdom of God. Evidently the same was true of the twelve disciples, for when the visible form of our Lord was about to disappear from the earth, they said to him, "Lord, wilt thou, at this time, restore again the kingdom to Israel?"

He knew their limitations, so he did not rebuke them for their lack of understanding. He says to them, "It is not for you to know times, and seasons, which the Father hath set within his own authority. But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth."

This was gloriously fulfilled at Pentecost, the spiritual birthday of "the church of the Firstborn." This was the beginning of the new race of "Twice Born Men"—the family of the second Adam; a new heaven, that was to create a new earth. This was the springing forth into life of the grain of mustard seed, which "a man took and sowed in his field." This has grown through the years until it has become a great tree, inasmuch that "the birds of the air" are seeking shelter under its branches. Witness the Kellogg-Paris Peace Pact.

STEPS LEADING TO THE KINGDOM OF GOD

No child is born a sinner, and no child is compelled to become a sinner, otherwise he could not be held responsible. But every child is born a member of the family of the first Adam, and even though he might be able, like Jesus, to resist every temptation, and so, never become an actual sinner, nevertheless, he must needs be *born anew* before he can *see* the kingdom of God. But the facts are that most, if not all, men have become sinners by choice, and therefore, guilty.

The first step, then, leading into the kingdom of God is for one to have a godly sorrow that leads to repentance; and true repentance is always met by the response of an abundant pardon. Then, if the one thus freely forgiven, walks in the light, the rubbish of accumulated sins having been removed from the heart, the seed of God will grow and regenerate, and bring to the birth a new man of the family of "the second Adam, of which family Jesus was 'the first born, the Elder Brother.'"

Shirley, Indiana.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

HARRY TIMBRES IN INDIA

Last September Harry and Rebecca Timbres sailed for England, en route for India, where they are to represent American Friends in the Settlement of Ashram of the Indian poet, Rabindranath Tagore, at Santiniketan. Rebecca Timbres is still at Woodbrooke in England, studying Bengali, the language of their district.

Harry arrived in Bombay on October 28th, and spent a couple of weeks studying public health there and in other cities, before going on to Santiniketan, from which he wrote on November 13th. From his long letter we extract the following:

"The Poet's welcome was of the warmest. He is very deeply affected by the interest of the Friends in this University, which he calls the child of his old age. It is a very robust child, and worthy of its father.

"There are two more or less separate institutions here, the University at Santiniketan (Home of Peace) and the Institute of Village Uplift at Sriniketan (Home of Beauty). The former trains students for their University Degree in Arts, taking them from the age of six; the latter takes village boys and girls, gives them an elementary education, and then teaches them a trade such as tanning, weaving, carpentry, agriculture, silk-worm culture, etc., for the purpose of making them centers of village improvement wherever they may go after their training, usually of three or four years, is completed. The existence of these two institutions gives rise to two distinct medical problems. The one concerns itself with the routine medical problems. The one concerns itself with the routine medical work connected with a group of students and faculty; the other with the general work of village uplift, including hospitalization, dispensing, and public health work.

"In general, the work with the 400 students, faculty and their families at Santiniketan will consist of periodical routine physical examinations, correction of imperfections, infirmary care of students with definite illness, of which malaria is the most common, initiation of public health measures in the vicinity, such as mosquito control; a few elementary courses in hygiene, physiology, anatomy and biology, and more advanced courses for students who wish to prepare for village improvement work, the training of

nurses, and at least one course in physical training.

"Regarding the problem at Sriniketan, there are no limits to it. It concerns itself with the general health of a district of villages whose boundaries will be necessarily fixed by the money and personnel provided for doing the needed work in it. According to the Poet, 'As regards health conditions, this is the worst district in Bengal.' So the most outstanding need would seem to be for some kind of a program of Public Health. It would deal chiefly with malaria and hookworms, I suppose.

"Next come the cases of all kinds that present themselves to an out-patient department, and finally the cases demanding hospital treatment, both medical and surgical, minor and major. There should be elementary courses for the village boys who come here, in hygiene, biology, public health and physical education; also first aid and nursing.

"At Sriniketan there is a doctor, Calcutta-trained, and a practical mid-wife, with an apprentice-trained pharmacist to compound medicines. The first and foremost need, in the one indispensable condition for the development of work as I have outlined it is a Hospital. The Pearson Hospital at Santiniketan is totally inadequate. It is not even adequate as an infirmary, to say nothing of a district hospital.

"As to the relation of Friends to this Institution, it belongs not only to India, it belongs to the world. It is making a very essential contribution to the culture of the world. Friends should consider it a privilege to be associated with the work which centres in this University. Here at Santiniketan is the centre of Indian culture, and also one of the high peaks of world culture, the essence of which is expressed in the phrase, 'Applied Christianity'; here is the one place where Friends can establish a lasting and effective contact with the East, where the most is being done to bring about an understanding between the East and the West, a contact which any sane person would rather have established in the way it is being done here than learn the necessity for it after the ravages of another world war."

A WEDDING AT THE BERLIN CENTER

Rose Vickery, who has been for a couple of years leader of the Student Club connected with the Berlin Center, was married on December 28th to one of

the young men who was formerly a member of the Club, Kurt Neuse. The wedding was after the manner of Friends, under the care of the Berlin Monthly Meeting. The future home of the young couple is near the Polish border. Some of the German workers will remember Kurt Neuse himself; others his older brother, who was one of the first members of the Club, a half dozen years ago, and was an exchange student in the United States last year.

Rose Vickery's place in the Student Club is to be taken by another English girl, Doris Handley.

CROSSING BARRIERS

A recent report from the Student Club which is such an important part of the Berlin Center, says: "During October we had one or two French visitors sent us by Professor Dumeril. The latter is steadily continuing his efforts for Franco-German exchange. Two French girls who have been to see me recently have secured part-time posts here in Berlin through his efforts; and a German girl student was invited to his home in Nantes, and studied for two or three months at the Lyceum there. All these people have promised to take part in the French Group of the Club, and Fraulein Grist is speaking in December on the various movements working for Franco-German understanding."

In another letter, Rose Vickery, of the Center, writes: "A teacher from a Business School in Berlin called this morning to see if we could help to make it possible for twenty-seven or twenty-eight of his girl pupils—girls of from seventeen to nineteen—to find families in England with whom they could stay for about six weeks—of course, paying a moderate sum for their board and lodging. Sixteen of the girls can offer English girls wanting German experience a place in their homes in exchange.

"This request is only one of a number. A member of the Berlin City authorities has asked Gilbert MacMaster for an appointment to talk over the possibilities of exchange (of school-boys or girls) between England and Germany, such as they have been able to arrange quite successfully between France and Germany."

Members of the German Yearly Meeting are working to find posts and temporary homes in Germany for French students who wish to stay there for a time.

A number of English children recently collected one hundred dolls to send to German children, as an expression of their friendship. The International Secretariat—English, German, American Friends—will distribute these dolls to appreciative little Germans.

EXECUTIVE OF MISSION BOARD MEETS

"Whom shall I send and who will go for us?" (Isaiah 6:8.)

The Executive Committee of the American Friends Board of Missions met in regular session at the Central Offices on January 6 and 7 with all members present except Elizabeth H. Emerson, who was absent on account of illness, and Lewis C. Moon, Bertha Stubbs Sumpter and Laurena Farquhar, who were unable to be present owing to the distance in travel involved. The meeting was marked in an unusual degree by the very conscious presence of the Holy Spirit, and the profoundly reverent attitude of each member present. Worthy of note were the closing moments of the Monday evening session, when each member present was especially favored in prayer as one by one they were led into a time of vocal petition.

The Committee has been following the custom of making a careful and detailed study of each of the mission fields, and because of the increased volume of work, due to the merging of the two Boards, it has been found advisable to appoint sub-committees which are charged with the responsibility of preparing summaries of all correspondence and minutes from the various mission staffs that are presented to the Executive Committee, and are asked to present their findings in the form of recommendations for the decision of the Executive Committee at a later session.

At this session the committees previously appointed on the Indian work, and the work in Cuba presented recommendations which are being carefully considered by the Executive Committee, and which at a later session will be put into final form for the consideration and approval of the Board at the Annual Meeting in May. This policy will be carried on until each field has been carefully reviewed.

The Executive Committee was likewise called upon to face the fact that the furloughs of Dr. A. A. and Mira Cope Bond, missionaries in Africa, would be due this fall, and reports from the field have indicated a very rapid growth in the medical work and the urgent need for some one to go out to that field who could take up the medical work, and supervise the extension of hospital facilities and equipment.

It was but natural that the Committee should turn to Dr. R. Bryan and Edith Riner Michener, whose applications for work in Africa have been filed with the Board since their early college days at Friends University, from which institution they graduated, and when they were active in the affairs of the "Student Volunteer Group." These young people are members of University Monthly Meeting,

Wichita, Kansas. For the past few years Bryan Michener has been taking his medical course in Montreal, Canada, and is now on his last year of required interne work. There are two very significant considerations in the development of this case.

First, Bryan and Edith Michener have felt a distinct call to Africa from their very first awakening interests which came to them in connection with missionary work, a call so distinct that through the years of study and preparation, it has come with increasing clearness.

Second, the requirements of the British Government in the matter of granting permission for physicians to practice in British provinces are fully met in the fact that Dr. Michener has taken his degree and training in British territory.

Two other denominational Boards have made overtures to the Micheners to go out to Africa under their direction, which further testifies to the fine qualities of Christian character which they possess as well as their acquired qualifications. In the light of above considerations the Executive Committee felt it right to accept their applications and they will go to the African field early in the fall of 1930.

The Executive Committee also gave serious thought to the vacancies that must be filled on two other fields. Urgent calls are coming for well prepared and deeply consecrated workers to serve as ministers and directors of religious life at both Ram Allah, Palestine, and Seaside, Jamaica. Who will answer the call and say "Here am I, send me?"

ALMY GRANT WRITES FROM JERUSALEM

The following paragraphs are from a personal letter from Almy Chase Grant to Mrs. Benjamin F. Trueblood, who wishes to share it with other Friends who are interested in Ram Allah and in the work which the Grants have done and are doing there:

"Our hearts are turning homeward at this glad season and we should like to wish all our friends a Merry Christmas in person, but since this cannot be, letters must bear our thoughts and messages across the seas.

"We have had a wonderful fall, but it has been ease and pleasure for me, while Elihu Grant has been hard at work in the heat and dust from sunrise to sunset; but he feels the results are satisfactory. I was in Ram Allah for ten weeks, mostly at the Boys' School with Khalil Totah and his new wife (Eva Rae Marshall), who had been a student with us at Haverford and for whom I have real affection and admiration. I went often to Ain Shems to see how the excavations progressed. It was always exciting when pottery was coming to light

and I never tired of watching the men and women who worked all day so happily, glad to get the employment. The most significant find this year was a jar of jewelry, found under a floor, and it was such an odd collection that Elihu Grant thinks it was some thief's loot. There were lots of carnelian beads and many gold ornaments—rings, chains, earrings, etc.

"Now the work is closed for the winter and we are in Jerusalem delightfully settled at the American Colony. A group of people came here over fifty years ago from Chicago to live and work in a quiet way and try to express the love of God to their fellow men here. The colony has grown, other Americans and some Swedes joined them, and after many trials they have become well established and are doing a splendid work, first of all by the example of a well-ordered Christian home, and then through their industrial school, their Baby Home for motherless little ones, and by their Baby Clinics in several places.

"We accomplished the trip to the Dead Sea and Jericho this forenoon. It seems strange to be doing in a half day by automobile what we used to take two days for when we were here first. It is a thrilling ride down through the bare hills from Jerusalem, 2,600 feet above sea level, to the Dead Sea, 1,300 feet below sea level. It is easy now, when Jerusalem gets too cold, to run down to Jericho and get warmed up! It is only an hour's ride.

"The Mission Schools at Ram Allah are going on well. The attendance is a little less because of the unrest in the country, business is poor, and people are anxious; still life goes on fairly normally. The new Home Economics building is almost finished and is a little gem of a house. It is fine being here and having a word or two to say about the furnishings and to help raise the extra money needed for them and for the cistern, which I feel is a vital part of any mission home, as all the water they have to use is rain water, caught in the winter and stored in cisterns."

American Colony, Jerusalem,
December 4, 1929.

Easiness of desire is a great enemy to the success of a good man's prayer. It must be an intent, zealous, busy, operative prayer. For, consider what a huge indecency it is that a man should speak to God for a thing that he values not. Our prayers upbraid our spirits when we beg tamely for those things for which we ought to die; which are more precious than imperial sceptres, richer than the spoils of the seas, or the treasures of Indian Hills.—JEREMY TAYLOR.

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EDITORIAL COMMENTS

"Pray for the Peace of Jerusalem"

SHORTLY after the appearance of this issue, what is generally hoped to be an epochal conference will be in session—the Conference on Naval Armaments which convenes in London on January 21st. Lovers of righteousness and peace in all lands are turning their eyes toward London in the fond hope that steps will be taken in the direction of delivering the world from the menace of war and preparations for war. Whatever resources there are in serious thought and earnest intercession should be drawn upon by all those who would help further the Conference toward the divine purpose.

A call to prayer has been signed by the presiding officers of more than a score of communions in this country and by officers of the Federal Council of Churches. They, in cooperation with the Archbishop of Canterbury and the leaders of the Free Churches of Great Britain, earnestly recommend that our pastors and the members of our churches and congregations observe Sunday, January 19, as a day of prayer for God's blessing on the Conference. There should be added efficacy to prayer in the realization that simultaneously intercession will be made on both sides the Atlantic and on the part of those whose nations are the two greatest naval powers of the world. Who more than these two English speaking peoples need to pray for the Conference? We quote the following paragraphs from the call to prayer issued from the headquarters of the Federal Council:

"We profoundly believe that God is leading our nation and other nations toward an hour of destiny. A divine significance is attached to this momentous occasion by those who believe that nations, no less than individuals, are subject to God's immutable moral laws. To all loyal citizens and to all lovers of humanity it is a time of opportunity, and especially to those who have seen in Jesus Christ the way toward a warless world.

"By the terms of the Peace Pact fifty-seven nations, including the United States, have solemnly accepted the obligation to renounce war as an instrument of national policy and have pledged themselves never to seek the settlement of disputes except by pacific means. The time has come for the nations of the earth to do further honor to their pledges. It is not enough to profess peace. That has been done before. Peace must now be practiced.

"The issues of the London Conference are so momentous for all the moral and spiritual interests of mankind that we unite with our fellow Christians in other lands in prayer and renewed consecration to the ideals of our Risen Lord. Let there be throughout the Church a spirit of penitence and prayer. Let us condemn the mad folly of developing world policies upon the basis of guns and battleships. Let us proclaim with boldness the imperishable truth that righteousness, justice and security cannot be established by the violence of military might, and that enduring world peace can be achieved only as nations trust one another and practice the virtues on which peace inevitably rests.

"The calling of the London Conference has brought the peoples of the earth to another fork in the highway of human

history. To the left lies the old way of jealousy, selfishness and unrestrained ambitious nationalism; to the right, the path of mutual trust, cooperation and brotherhood. The one leads to the practical repudiation of the pledges of the Peace Pact of Paris and to increasing reliance on the instruments of slaughter and destruction. The other leads to the practice of the ideals and spirit of the Pact and to increasing reliance on international cooperation, goodwill and justice. Which road the nations take at the London Conference will depend on the spirit and the will of the peoples and their obedience to their common Father.

"Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the Conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves courageously to the cultivation of a Christian public opinion so strong that it will make possible the richest results from their deliberations. It is not for us to suggest the specific plans by which the objectives of the Conference may be achieved. It is ours, however, to create the atmosphere which alone will make possible the achievement of high and worthy goals. Let us seek, as a nation, to know and to do God's will. Let us pray for God's blessing upon our President and our delegates to the Conference and also upon those of all the nations."

Ten Years of Performance Recognized

OBSERVANCE of the tenth anniversary of the establishment of the League of Nations is now quite generally in progress. The League came to birth officially on January 10, 1920, holding its first Council meeting eight days later. Everything considered, it was anything but an auspicious birth. Indeed, its beginning was quite precarious. In a considerable measure, the acceptance of the League project was a concession granted to an idealist on the part of sharp-dealing European statesmen who were willing to grant the principle of the League in return for some very practical considerations. They themselves had little confidence in it. And then, when the idealist failed in securing his own nation's adherence to the League, the outlook was certainly anything but promising. The difficult situation which confronted the League, together with how it began to find itself and to function, was well presented in these pages in our December issue by David M. Edwards in his article, "The League Then and Now."

A decade has passed, during which many who scoffed have become converted. Increasingly and steadily, the League has wrought wholesomely for international understanding and for the general welfare of humanity. So far as actual adherence is concerned, the United States still holds aloof. Politically, we will have none of it. Yet we cannot assume the attitude which would say, "We can take it or we can leave it alone." At any rate we are not leaving it alone, for in many ways our nation is cooperating in the excellent work the League is carrying on. No people and no nation, however powerful, can ignore an international organization of such world-wide scope and

influence. It is entitled to our sympathetic appreciation and to our thoughtful consideration and study. It seems entirely fitting, therefore, that this number be a League of Nations issue, so to speak. We commend for careful reading our leading articles dealing with this important subject.

President Hoover and Food Ships

IN THE December issue of THE MESSENGER OF PEACE we reproduced some editorial comments made by the religious press upon certain phases of President Hoover's Armistice Day speech having to do with international relationships. Included in the comments were expressions to the effect that the President's suggestion for free food ships in time of war was idealistic but impractical, inasmuch as the necessities of war know no law and honor no humanitarian impulse.

Meantime we have read an interesting letter in *The Friend* (London) on this question, the writer being Lady Marion E. Parmoor, a well known English Friend whose husband, Lord Parmoor, is a member of Premier MacDonald's Cabinet. She expresses agreement with General Smuts that "War cannot be effectively humanized" and welcomes his further words: "Under the Peace Pact mankind has definitely and unanimously declared against war. Let us not in any way weaken or recede from that position." At the same time she calls attention to

the fact that there remains the question of possible warfare under the "sanction" classes of the Covenant of the League. She quotes another English Friend, Wilson Harris, who had just pointed out in the London *Daily News*: "The League Assembly discussed this whole blockade question as long ago as 1921, and a resolution was unanimously adopted to the effect that, important though a vigorous use of the economic weapon was, 'the cutting-off of the food supplies of the civil population of the defaulting States should be regarded as an extremely drastic measure, which should only be applied if the other measures available are clearly inadequate.'"

Marion Parmoor holds that it is of the utmost importance that the moral standard of Europe should not be allowed to slip back on this question and evidently feels that President Hoover's proposal was a very real contribution toward this end. "It should be remembered," she says, "that before the Great War, food intended for the civil population, if carried in a neutral ship, was not liable to seizure in time of war. To urge that food should be immune is not to make the vain endeavor to humanize war. It is rather an attempt to bring the League Covenant into line with the Peace Pact by discarding one of the possible means of coercion, a step which will, one may hope, bring nearer the day when the League no longer relies on sanctions of a coercive nature. Out of a 'poignant personal experience' the American President appeals to the world. May we not hope that the Society of Friends will respond to this appeal?"

SHALL FRIENDS PARTICIPATE IN THE LEAGUE?

BY JOHN KAY

THE vague and unorganized pacifist sentiment of the early years of the century was impotent in face of the crisis of July, 1914, and except in comparatively rare cases which we as Friends have cause to honor, it was submerged by it.

The war years themselves brought forth a pacifism of a new sort, a pacifism based on the hard reality of the terrible facts with which it was faced, a pacifism which saw immediate problems rather than remote ideals, and which envisaged the whole question of war and peace as primarily a question to be solved, not in the hearts of men, but by the intellects and activities of statesmen. It was seen, firstly, that war is a menace to the very existence of our civilization, and that it must, therefore, be eradicated if that civilization is to continue; and, secondly, that the world is already a unity as regards its economic organization—finance, commerce and transport being already world-wide in their scope—and that to correspond to this economic unity, political organization must also be world-wide. To both these problems the League of Nations was the best solution that the Peace Conference could offer, for the two-fold object of the League is, obviously, to prevent war and to set up an organization to ensure international cooperation in the solution of all problems of world-wide importance.

From the first aim, spring the Articles in the Covenant which provide for the prevention and settlement of disputes, and the League's work for arbitration, judicial settlement and disarmament. From the second spring, in a manner unforeseen by the statesmen of Versailles, the complex series of committees at Geneva where international experts work together for the solution of vital problems affecting the peace and prosperity and well-being of every nation—industrial conditions, health, opium, transport, the administration of backward territories—and, above all, for the adjustment of commercial and economic policies, policies so fraught with dangerous international suspicions and rivalries.

To Quakers with their long pacifist tradition which is now finding acknowledgment in the high places of the world, this political conception of the question of peace and war brings special problems. We, too, found that our pacifism did not altogether withstand the assault of the World War; and we, too, are trying to base our pacifist testimony upon a wider understanding of world politics, economics and finance—as witnessed by the increasing number of Friends who attend the summer courses at Geneva, by the existence there of the Quaker Student Hostel, by the desire to place international studies on the program of our schools and colleges, by our more active participation in world affairs. We find

Quakers in the American government and in the English government, and as members of the British delegation to the last Assembly of the League of Nations. Pre-war pacifism was found to have thriven neither on ignorance of, nor indifference to world affairs. Quakers are sharing now with other pacifists in the determination to dissipate both. Knowledge and direct experience of affairs are guiding our pacifist teaching and giving it a keener edge.

Is it also true that our Quakerism remains the root and basis of our pacifist activities—nay, is becoming, through our example, the root and basis of pacifist activity the world over? Do we still strive to live "by virtue of that light which taketh away the occasion of all wars?" Is there any sign that the League of Nations, or the Outlawry of War group, or Mr. Ramsay MacDonald are working "by virtue of that light?" And, if not, is our unique Quaker testimony going to be compromised because of our support of the League, and of our faith in the Kellogg Pact and in the work of the British Labor Government?

The question is not an idle one and becomes significant when we turn once again to that first aim of the League of Nations—the prevention of war. There is no doubt of the sincerity of that aim; it is the means of achieving it that has prompted with many of us the question I have just asked. Can we be true to our

Quakerism and support any organization which depends upon sanctions for the accomplishment of aims with which we are in complete sympathy? "Sanctions" means, of course, the use either of military force or economic blockade against a covenant-breaking state. England is prepared to use the latter, France does not feel safe unless she can fall back upon the former.

More recent schemes for preserving peace involve a similar use of force: for example, that propounded recently by Mr. E. N. Hurley of this country whereby groups of industrialists should unite internationally to control the metallurgical and chemical industries, and refuse to sell their essential products to a government threatening to break the peace; or the suggestion made by Sir Thomas Holland in his Presidential Address to the 1929 gathering of the British Association, that the United States and the British Empire should use their control of three-fourths of the world's mineral resources to ensure peace; or, lastly, the more commonly held idea, best expressed in the words of that fine internationalist, Alfred Zimmerm, who stated last year at Geneva that if the American and British fleets united to "police" the world, the countless documents drawn up by the League of Nations on questions of security and arbitration could be immediately burned—a not unattractive idea to any who have attempted to study them.

All these schemes are based on the use or the threat of force and would place unlimited powers for evil as well as for good, into the hands of small groups. They are essentially opposed to Quaker teaching, and it is because of them that

Quakers have not felt sure of their support of the League, or of their attitude to political efforts for the peaceful organization of the world. That this hesitation is born of sound instinct is shown by the fact that emphasis has gradually shifted from this aspect of the League's work to that second aspect, the positive work of administering from an international center these questions—social, industrial and economic, which are world-wide in their scope. Success in this sphere will involve success in the other—the possibility of war will grow more remote as the world more progressively organizes its judicial system, its economic system and its social system, just as, in a state, the need for police and prisons disappears concurrently with the development in that state of efficient administration and social justice.

It is on this aspect of the question that, in my opinion, the Society of Friends should lay emphasis and which would satisfy completely our healthy desire for more knowledge of and more active participation in world affairs. For it is a question of the administration of these affairs on a basis of world unity, involving the conception that we are, as nations and as individuals, members one of another. It is the teaching of Jesus justified at last in the political and economic organization of the world.

We must look further and deeper. We must strive to organize the world community, but—for what? Obviously so that the minds and faculties of men and women shall be set free to continue that quest for truth, that supremacy over our own instincts and our own environment, that search for the complete satisfaction of the demands of our spiritual nature,

wherein is our highest fulfillment and that of our common civilization.

Professor Gilbert Murray in his book, "The Ordeal of This Generation," has written: "The main work of life lies in carrying on worthily the great common task of civilization: to play one's due part in the enterprise of feeding some hundreds of millions of men, in seeing that they are protected against violence and fraud, that they have access to justice, and as far as may be to education, that they have some freedom to pursue life and happiness, and are not cut off altogether from the wonders and beauties of the world and the mind of man. To succeed in doing this is civilization; to fail is the defeat of civilization."

Here is a task in which each of us can share according to the nature and measure of his gifts—to set before the world the example of a conscious striving to attain the highest possible degree of civilization. It will involve the development within ourselves of an exquisite sense of values—that precious legacy of the Greeks—whereby we shall be led to choose, not personal comfort or material possessions, but those activities wherein our spiritual nature finds its most perfect expression—music, art, love of nature, the service of our fellowmen, communion through books with the greatest minds of all times, and communion, through all these, with the Eternal Spirit.

To lend our whole support to the organization of the World Community, and by our example, to set before men such an ideal of life and civilization that war will disappear with all else which prevents the fulfillment of that ideal—is not this a pacifism which Quakers especially are called to teach and to live?

THE LEAGUE'S FIRST DECADE

BY BERTRAM PICKARD

HAD not the world been ruthlessly shaken out of its rut by the war, the League might only have emerged a century later. The fear and bewilderment of the practical men and politicians in 1919 gave the prophets and the statesmen their chance. The League was born before the former regained their self-assurance. But the latter have had their work cut out to underpin the novel institution with the indispensable new ideas and mentality.

As well as being a *Palais* in Geneva, the League, as Ramsay MacDonald well said in the Assembly, is also a Castle-in-Spain. The whole history of the last ten years may be described, as he described it—the building up of the foundations to give the castle support.

The general aims of the League are three: (1) To promote international co-operation. (2) To keep the peace. (3) To provide a supra-national authority.

The first two are specifically referred to in the preamble to the covenant, the third, *without which the second is unattainable*, is implicit in the whole spirit of the covenant and will be found to be the logical and inevitable end of the systematic attempt to regulate, on a world-wide basis, an ever-widening range of human relationships.

General Smuts Justified

General Smuts is credited with having started the League off on a whole series of activities classed as health and social questions and including such mat-

ters as the protection of women and children, the first against opium, the settlement of refugees, etc. His idea was to give the League something to do at a time when the aftermath of war impeded its major purposes. He wrought better than he knew. These activities were often scoffed at in the early days as being of minor importance; but in fact they have proved of incalculable benefit quite apart from their inherent usefulness, by linking up internationally a large number of Government departments, thus rescuing the League from that complete domination by Foreign Offices and diplomats which had characterized international relations in the pre-war period.

It would appear that the League has been less successful in its second aim. One or two little wars have been arrested, but despite interminable discussions about security and disarmament it would seem that the sense of security has made little if any headway, judging by the fact that preparations for war today cost, on the aggregate, approximately what they did in 1914, whilst being infinitely more deadly.

The League to Abolish War

To appraise the value, however, of these seemingly abortive efforts it is necessary to compare the present situation with the probable state of affairs had there been no League. Where would Franco-German relations stand today had not Geneva offered to Monsieur Briand and Herr Stresemann unique facilities for peace-plotting? Where might Fascist nationalism have lead us, had not Signor Mussolini been courteously but firmly reminded by Lord Cecil of the existence of the League, at the time of the occupation of Corfu? What would have followed the economic collapse and the political dissolution of Austria had not the League stepped in to help? What progress could the idea of "third party settlement" have made had there been no World Court at The Hague and no Protocol discussion at Geneva? No, despite all that can be said in just criticism of the League's inability to secure disarmament, one shudders to think what abyss of hatred and violence the world might have fallen into by now if there had been no League.

The Fetish of State Sovereignty

The most fundamental reason for the comparative failure in keeping the peace, however, is the confusion of ideas that exists as regards the true nature and function of the League. Two theories of the League are fighting for supremacy. One, regarding the League as a permanent voluntary co-operation between a number of quite independent and sovereign states, is perpetually on the lookout

for infringement of this doctrine. The other, recognizing the League as the first faltering experiment in unitary world government, is prepared to laugh at the bogey of the super-state, pointing out, with considerable justice, we think, that except in comparatively restricted fields, and then chiefly for a mere handful of privileged "great Powers," the exercise of effective state-sovereignty is little more than a figment of the legal imagination.

There is no doubt that the current of the last decade has flowed steadily, despite an occasional backwash, in the direction of strengthening the supranational authority of the League. The Geneva Protocol was lost, but the principle of obligatory arbitration has made great headway, particularly during the last Assembly. The Mandatory Powers have been unable, on the whole, to weaken the limitation of their sovereignty imposed by the activity of a tenacious Mandates Commission. The League's claim to protect minorities has been strengthened, despite efforts to the contrary.

The Vexed Question of Sanctions

In one respect only has the current seemed to flow in an opposite direction. Under Articles 10 and 16 of the Covenant the States-members, as demonstrating their solidarity, undertook the common obligation to suppress an aggressor. As pacifists we rejoice that the League has discovered and exploited (it might do so much more) the sanction of publicity and of world public opinion. Nevertheless, we can hardly fail to recognize that the retention of complete national independence in the exercise of force raises some seemingly insoluble problems. The Peace Pact has gone some way towards closing the notorious "gap" in Article 15 of the Covenant whereby the members of the League retained their sovereign right, in certain circumstances, to make war. But so long as each State remains free—and it still is in theory—to deter-

mine for itself what is and what is not defensive war; that is to say, so long as there is no supra-national authority to define and determine aggression, then clearly the position has not been radically changed.

But no sooner has a mechanism been devised for pointing the aggressor, whether it be the method of the Geneva Protocol, or General Smuts' Conference, or some other, the argument in favor of some form of corporate pressure upon the recalcitrant State will have become irresistible, though there will still be wide difference of opinion as to the particular kind of pressure that may be effectively employed.

Conclusion

A discussion of the League's development has led us in the end to the perplexing question of sanctions. Inclination would tempt us to shut our eyes tight to this recurring preoccupation. But it is best to face facts and to recognize that, far from disposing of the issue, the Peace Pact has inevitably revived discussion of it. Clearly it is going to be one of the major problems facing Pacifists in the second decade of the life of the League, being inextricably bound up with the problem of disarmament, and therefore not to be burked if the League is to be saved from shipwreck.

But, just as in the first decade, the pursuit of international co-operation along a thousand paths has brought a new temper and technique into the whole sphere of international relationships, so, in the second decade, the development and extension of this world-wide administration, hand in hand with the pacific settlement of international disputes at The Hague and elsewhere, will quietly but surely achieve a revolution in outlook and practice that in course of time will make the dreadnought and the tank look as foolish as the dinosaur. In this field at least the pacifist may toil without reservation to his heart's content.

Geneva,

December 6, 1929.

THE LEAGUE AND THE MONROE DOCTRINE

BY DÁVID M. EDWARDS

ON THE basis that "nothing is settled until it is settled right," one ventures to write concerning the United States becoming a member of the League of Nations. Of course, this is not a live question in America; that is, it is not publicly a live question, although it is an important one in the thought of millions of independently thinking men and women. It is, however, a live question in Europe.

The fact that membership in the League is not publicly a live question in America today is easily understood when its history is reviewed. The political situation, when the matter first came before the American people and the Senate, and the constancy with which the question of debts and reparations has been kept before the public thought, the the United States being the great creditor nation of the world, accounts for

this. Fellowship with those who thought of us as "Shylock" was not attractive.

The finality of isolation of the United States from the League of Nations seems, in the mind of many public men, to be taken for granted. Even in the joint statement made by President Hoover and Ramsay MacDonald this question seems to be forever settled. Of course, no one but two who made this statement knows exactly what was meant by the pro-

nouncement that the United States would continue to pursue her course of isolation; but upon the basis of past history one is permitted to suppose that continuance of separation from the League of Nations was included.

This policy of isolation is so obviously based upon fallacies, however, that one feels justified in pointing them out. I wish to deal with two of these in this paper: viz., consistency in maintaining the Monroe Doctrine and continuance of respect for Washington's advice to "avoid foreign entanglements."

It is quite generally supposed by the average citizen in the United States that consistency in supporting the Monroe Doctrine requires the non-entrance into the League of Nations. This is always advanced as a cardinal point by isolationists. The fallacy in this lies in the notion that the League of Nations is an European organization, whereas it is a world institution. True, twenty-six of the fifty-four countries that are members of the League are European countries. True, also, the bulk of the business of the League since its formation has been European. Neither of these facts, nor both of them together, however, when rightly viewed, make the League of Nations an European organization.

The League came into existence at the close of the Great War, which war was sufficiently universal to be given the name, "World War." No one ever questions the suitability of that name, though the proportion of it that was distinctly European was even greater than the proportion which the twenty-six European countries form of the membership of the League. As to the contention that the questions dealt with by the League since its formation have been preponderantly European, no one can properly or fairly urge that as a proof that it is a sectional organization. A moment's reflection will show this. At the time the League began to function, the questions up for consideration and clamoring for answers were those growing out of the world war and that these questions were European questions is explained by the fact that the world war was so largely European, although none the less a world war. These were world questions as truly as was the war a world war.

In the political campaign of 1920, however, the argument of the Republican Party was that the League of Nations was an European affair and that for the United States to enter it as a member would be inconsistent with his policy of isolation from European affairs as set forth in the Monroe Doctrine. Washington's advice to avoid "foreign entanglements" was also appealed to as a barrier against entrance to the League. Such

specious arguments could not have carried the weight they did, except that they were accompanied by bitter partisan strife and a sudden decline of the high idealism with which America had thrown itself into the war for preserving liberty.

At the time the Monroe Doctrine was enunciated, world conditions were vastly different from what they are today. The race for world empire among the nations of the earth was at its swiftest. The hungry eyes of European monarchs were looking lustfully at the virgin areas of the earth. Real and substantial efforts by European governments, who could not forget their former vision of empire in the western hemisphere, to gain or regain a foothold, had been made. Then, too, the United States government had become sufficiently self-confident and proud of achievement to feel able to take any and all steps essential to protect the peculiar venture in self-government which had been launched in the New World. The theory of this new venture was absolutely contrary to anything on the European Continent. It was democratic as opposed to European autocracy; it was republican as opposed to European monarchy. It was federal—a new principle in government, a new "invention," if you please, of American statesmen and political scientists—a growth indigenous to American soil.

By the federal principle, I mean the division between the powers of the national government and the several states composing the union. When, in the Constitutional Convention of 1787, the question of protecting the area of sovereignty of the federal government, and that of the state governments arose, and it was proposed to write into the constitution a provision for enforcing the decisions of the former upon the latter by military power, James Madison objected. His theory, which then prevailed, was that the several states were sovereign states just as was the federal government, and that the only way for one sovereign state to enforce its decisions upon another was to declare war. Madison further stated that should the possibility of such war be written into the Constitution it would result in one of the parties preparing to protect itself and the other preparing to enforce its decisions. Thus war would become recognized as a necessary agent. Such was entirely out of harmony with the spirit and desire that prevailed in the minds of these men, who recognized that peace was an essential to the realization of their ideal for a free government founded upon the principle of "the consent of the governed." Thus it happens that there is no provision in the Constitution for the enforcement of the decisions of the Supreme Court other than public opinion and loyalty.

The reasons for the Monroe Doctrine now begin to appear. Here upon this new continent a new government had been established, based upon a new principle and for the purpose of assuring that liberty which its authors knew did not exist in Europe. Almost every emigrant to the shores of this new world had come for some sort of freedom, religious, political or economic. It is not surprising that it was determined that this hemisphere, so far free from the curse of autocracy, absolutism, and tyranny, should remain so for all time. It was not intended that governments with autocratic tendencies and world-empire ambitions should establish themselves on this side of the sea. Europe was regarded by the men who wrote the Constitution of the United States as a vortex of suspicion, tyranny and inequality and as a hotbed where wars were bred, and they were determined that that spirit should not mar the plans they had made for a peaceful and prosperous country. This same spirit prevailed in 1827 when the Monroe Doctrine was propounded. The western hemisphere was clear of foreign dominance; let it remain so forever.

How one's heart swells with emotion as he reviews these stirring considerations! How one finds his sentiments coinciding with that of the noble men who wrought so wisely in the beginnings of our beloved country! With the purposes of the Monroe Doctrine, with the meaning of Washington in advising against "foreign entanglements"—in the sense that he conceived such, when he penned his great Farewell Address—one finds himself in perfect accord.

But does anyone think Washington had in mind any such situation as that presented by membership in the League of Nations? There was nothing in the background of his thought to give rise to any such concept. Without doubt he referred to the sort of thing suggested by the type of alliances and secret treaties prevalent at that time. And, further, can anyone see any meaning in the suggestion that entrance into the League of Nations would be a departure from the Monroe Doctrine? If the League of Nations were only an European organization the policy of the United States to remain aloof because of the necessity of doing so to maintain consistency with the Monroe Doctrine, might have some claim upon our consideration; but, as stated above, and I trust proved, the League is a world institution, as much so as was the war a world war.

If further proof of the world-wide scope of the League is needed let the character of the business handled speak. The abolition of the slave trade and the liberation of the six million slaves; the control of the world's trade in narcotics;

the ending of the traffic in women and girls; the international civil service; the dealings with minorities; the laws and practices in the world of labor, such as conditions of workers, the employment of women and children, the limitation of hours of employment; the laws regulating practice upon the high seas; and above all, the establishment of universal peace; these and a score of other problems which are no more European than they are Asiatic, African or American, bear eloquent testimony to the fact that the League of Nations is a World Institution. Or, to state it differently, that the League of Nations is an arrangement for the nations of the earth to sit down together at the family table and talk over affairs, which, now that the new meth-

ods of transportation of both material and spiritual things have brought them so close together, are becoming the common affairs of all. These affairs cannot be dealt with by the ancient methods of diplomacy and note writing—they demand personal acquaintance and contact.

If these things be true, if the course of reasoning herewith set forth is logical and based upon fact, then it is a calamitous thing for the strongest member of the family to remain aloof and refuse to sit down at the family council table and help in the solution of the problems so vital to the peaceful intercourse of the entire group. But this strongest member of the family does upon occasion and in certain situations join the family group. He has become, or rather will

doubtless soon become, a member of the World Court and has upon many occasions participated in the family councils. This, now that matters have developed as they have, is probably the best way to proceed. Above all things, he should not make his entrance to the family circle a political issue. Such great humanitarian questions should not be dragged in the filth of political campaigns.

My conclusions are that the entrance of the United States into the League of Nations has nothing to do with the Monroe Doctrine, and that neither is it an action out of harmony with Washington's advice to avoid foreign entanglements.

THE AUSTRIAN SITUATION

BY MARCEL W. FODOR

THE pacifist idea can register a considerable success in Austria. During the summer and early autumn months Austria was, more than once, near civil war. Fascist formations called the "Heimwehr" (Home Defense Corps) marched, Sunday after Sunday, in various provincial towns, the members of the corps dressed in regular uniforms, and often even carrying weapons. And the leaders of this movement, at various propaganda meetings, spoke repeatedly of a "march on Vienna"—words bearing an ominous meaning since the "march on Rome" of Mussolini in 1922.

During recent years Vienna has been regarded by the countryside as the "sinful" city. Why? Partly because of the inherent differences between an industrial metropolis and an agricultural countryside. Partly because the inhabitants of the Austrian capital have elected at the last three municipal elections a Social-Democrat local government which has dared to make interesting, and very successful, experiments in social reform. The housing problem especially has been ingeniously solved by the Socialist municipality. As the rent-restriction law remained valid in Austria even after the war, private building enterprise was impossible. Even now, after a prolonged struggle between the bourgeois and Socialist parties, rents have only been raised to 15 per cent of their pre-war value, and from this the landlords must keep the property in repair. A further considerable increase for the present is probably impossible in view of the economic situation of the country—a fact which naturally embitters the owners of house property. Moreover, the State was impoverished through its post-war difficulties and the effects of a col-

lapsed currency. The bourgeois government under the chancellorship of Mgr. Seipel, with the help of the League of Nations, brought the budget once more into balance; but there were no funds available for housing improvement, or for other social amelioration. The Socialist municipality of Vienna, however, did not despair and through a novel and interesting scheme of taxation reconstructed the city's finances long before the aid of the League of Nations was available in Austria. This taxation scheme, which removed all heavy duties and taxes from commodities and taxed the so-called "luxuries" very heavily, has often been criticized even by otherwise Liberal circles in Austria; nevertheless its ingenuity cannot be denied and it has enabled the Vienna municipality to erect 60,000 flats for the proletariat, thus helping to abolish slums; and to construct new hospitals, maternity homes, nursing homes for the poor, kindergartens, etc.

Some of these taxes, however, have hit industry fairly hard and the bourgeois

classes complained especially because of what they regarded as the undue height of the social welfare taxes on industries, on business, and on private people. During the recent years of economic crisis these taxes may have adversely influenced industry and trade; but the bourgeois classes, strangely enough, overlook the fact that the so-called turnover taxes, levied by the Federal State on practically all commodities and applied at each deal on the very same article, are much more against the principles of good economics than the taxes of the Vienna municipality.

A campaign of the Social-Democrats, which encouraged their followers to leave the Catholic Church, has naturally caused great bitterness in the Catholic Clerical camp. Officially the Socialists adopted the point of view that "religion is a private matter;" but, after the July riots in 1927, when the Socialists asked for an amnesty for their imprisoned comrades, Chancellor Seipel declared that "no leniency" could be given to incendiaries; because of this utterance of the prelate-chancellor, the Socialists renewed their anti-Catholic campaign. As a result nearly 20,000 people left the Church within a year—some to join the Protestant sects, but the bulk to swell the ranks of the free-thinkers. This has naturally caused a vigorous counter-campaign of the Catholic Church against the Socialists.

These various factors have contributed to the rise of a Fascist movement in Austria. The industrialists, openly and cladestinely, financed the Heimwehr movement in the hope that one day they—the Heimwehr—would make a "thorough cleaning up in the sinful Socialist city." And when on the 15th of

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July, 1927, the Vienna proletariat, infuriated by the acquittal of three Fascists, who had killed two of their comrades, rioted and burnt the Palace of Justice, the leaders of the movement were able to convince the peasants of Austria that, if they did not support by active participation these so-called Home Defense formations, the "curse" of Socialism would gain the upper-hand in the country. The countryside, hard-working yet reactionary, had been viewing with ill-will for some time the growth of Socialist doctrine in the capital, and thus, during the last two years the peasants have been joining the Heimwehr formations in increasing numbers.

Unfortunately the Socialists have also been developing for many years armed workers' battalions in the form of the so-called "Republikanischer Schutzbund." (Republican Guards.) Undoubtedly these Red armed formations were brought into existence as purely defensive organizations. Socialism was strong in Vienna and in the other Austrian towns, yet around the small new state on three sides, White Terrorist and Fascist organizations against Socialism existed in Italy, Hungary and Bavaria. The Socialists, rightly or wrongly, feared, in the years immediately following the Armistice, that these White or Fascist formations might be one day used against their well-developed trade union and party organizations in Austria. This action of the Austrian proletariat, and its consequences, prove best the eternal truth of the words of the Bible, "All they that take the sword shall perish with the sword." However righteous the cause for which these workmen took up the sword might be, it has given a good excuse for the other side to continue their armaments; and the existence of the two armed camps in Austria brought the country to the brink of downfall. Every Sunday marches in various towns and villages of these two rival formations threatened the country with the outbreak of civil war. On the 18th of August of this year the two hostile groups clashed in a Styrian village with the result that two people were killed and that two more died later in the hospital. One or two minor collisions since then have resulted in one or two men being killed and several people being wounded.

It should be stated, in favor of the Socialists, that they have at least recognized the blunder committed in the establishment of armed forces for the defense of their followers and institutions, and during the last two years the spokesmen of the party repeatedly proposed, in Parliament and at public meetings, the disarmament of these rival organizations. But the Heimwehr, feeling their strength, were now all too confident of being able to dispose of their oppo-

nents through an armed coup. Towards the end of September it looked as though a Heimwehr *putsch* against Vienna was inevitable. The Socialists, alarmed at the situation, called on all their able bodied men to join the "Schutzbund." The bourgeoisie of Vienna, which at first had seen a kind of "liberator" in the Heimwehr, became thoroughly alarmed at the aspect of such a warlike development. Austrian currency was rapidly exchanged for dollars and pounds, as no one knew what the outcome of such an armed clash might be. Foreign creditors cancelled loans, and traders were refused to be supplied with goods from abroad, in face of the uncertain situation.

Under these threatening circumstances the bourgeois parties suddenly came to a more reasonable attitude and asked the President of the Police, Herr Johann Schober, an official with the old traditions demanding impartiality from such a high state official, to take over the post of chancellor. Herr Schober accepted this difficult task and, in order to draw the fangs of the Fascist danger, directed the loud clamor of the Heimwehr for a reform of the Constitution into legal channels: that is, he brought their proposals before Parliament in the form of a bill. This bill, since it contained the wishes of the Heimwehr, was very reactionary; yet after almost two months of negotiation with the opposition, a compromise was effected in Parliament and the new Constitution, in its amended form, has retained its strongly democratic character.

The most important changes were that in future the President of the Republic, instead of being elected by Parliament, as has hitherto been the case, will be chosen by the whole of the population by direct vote. The powers of the President were extended. He will be able to dismiss and appoint the Cabinet, dissolve Parliament (but only once for the same reason), and he has been given command over the army. The President has also been equipped with the right to issue decrees in case of national emergency, but these decrees must be sanctioned by Parliament within four weeks. The at-

tempt of the Heimwehr to rob Vienna of her autonomy was defeated, and Vienna will remain an autonomous State within the Federal State of Austria, with the same far-reaching rights as she has enjoyed hitherto. The only important change in her status will be that appeal against the decision of the Mayor will go to the competent Ministry and that she has to accept the control of the Supreme Accounting Office of the State over her finances.

It is a very satisfactory compromise, and the credit of its success is due, undoubtedly, to Herr Schober and to his determined efforts to eliminate the danger of civil war and to bring the discussion to the place where it belonged: namely, to Parliament. Yet this great victory of the pacifist idea will not be complete as long as two armed camps face each other in the country. Only if Chancellor Schober succeeds, and every friend of Austria hopes that he will, in bringing about the disarmament of the two armed formations, and a spirit of real co-operation and the desire to understand and meet each other's points of view on the part of the various sections of the population, can the peace and prosperity of Austria be regarded as assured.

Many friends who have known Austria as being, for eight years after the war, the most pacifist country on the Continent of Europe, will rightly ask the question: How is it possible that this otherwise peaceful country could plunge herself into such adventurous and dangerous experiments? The very bad economic situation, more than anything else, must be blamed for the developments of recent years. Austria was created at the Peace Conference of Versailles by a process of elimination: all the good and valuable parts, containing either grain or raw materials, became the possession of the Succession States and she was left alone, without any money or substantial resources to develop an independent life. The desire to join the much bigger sister country, Germany, was opposed by the Powers, especially by France; the restoration of the old economic system in Central Europe was blocked by the high tariff walls of the new States. A solution of the Austrian problem is only possible either if she should regain the right to join Germany, which would guarantee to her industries a home market of almost seventy million people, or if the League of Nations would make a sincere attempt to bring the various States of Europe, which once belonged to the economic union of the old Austro-Hungarian Monarchy, into a closer economic contact which would assure Austria's regaining some of her former natural markets.

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THE MINORITIES GET TOGETHER

BY GILBERT MACMASTER

I WAS glad to have the opportunity to attend again the conference of the European Minorities, or Nationalists, as they call themselves, in Geneva this year. This is the fifth annual congress, and I have been fortunate in being able to attend all of them.

The congress was well attended this year, there being fourteen nationalities represented in practically all of the countries; for instance, there are German minorities in eight of the countries represented, and Jewish minorities in six countries.

I was also glad to find John Stephens again attending this year. His lecture, "Danger Spots in Europe," which has been published in pamphlet form, was on sale in the most of the book stores in Geneva, and is, I think, one of the best things that have been published, particularly the chapter on South Tyrol. John Stephens has applied himself to this question for a number of years, and during his vacation has traveled widely in the minority countries, so that I feel that he is today one of the best posted young men in England on the Southern and Eastern-Central European minorities.

One of the nice features of a minority congress is that one is given the opportunity to speak personally with the delegates, whom one in the course of the time gets to know more intimately, about the difficulties under which they are living, and about which they do not feel that they can speak in public. So it was possible for us this time to speak in this way to a great many delegates.

The Italian delegates are in a particularly difficult position. They do not have anything like the same freedom to speak of their situation as those of the most of the other countries. There were no German delegates from Italy present this time. I understood that they could not get visas. John Stephens and I had an opportunity to speak to one of the Slovene delegates privately, though, in the Quaker center, and what we learned showed that the position of the opposition in Italy is almost an impossible one.

During the congress a representative of the German minority from Esthonia asked me if I could not come to Esthonia with perhaps one or two Friends and investigate the conditions there, and report upon them. Before the war Esthonia was a part of Russia, and the comparatively small group of German speaking owners dominated the whole country, and a million or more Ests had very little voice. Since the establishments of an Esthonian republic the Ests are now in Charge, and the German minority find

themselves in a very difficult position. They have cultural freedom, but are discriminated against in many other ways; for instance, governmental subsidies which are to be had for, let us say, 7 per cent or 8 per cent interest a year, are given to the Ests, and by the time they get to the Germans there is nothing left, so that they find themselves compelled to pay sometimes 12 per cent for their money. This means that the German industries are gradually being driven out of the country. This is the case in a great many of other minority districts. Of course, this is not so in all cases, but the German representatives in Czecho-Slovakia said in explaining how hard it was for them to accustom themselves to the new rule: "Remember, that we made the policy of the old Austrian Empire, and it is not easy to realize that we are now a minority, and by a certain mentality of the State, even immigrants."

The meeting of the congress this year was more important, I think, than that of the meetings of the last year or two. There was more interest on the part of the governments. The main theme of the congress was the question: League of Nations and Minorities. The Minorities have been dissatisfied with the manner in which the League of Nations has treated their question, and last year their criticism was pretty sharp. The fact of Mr. Stressemann having brought the matter before the Council last year, and the support which he found in this on the part of the Canadian delegate, gave the minorities an opportunity to press this matter this year particularly. What

EDUCATION FOR WORLD PEACE

A study outline bearing the above title has been prepared on request of The Unitarian Laymen's League by Wilbur K. Thomas and is available in multi-graph form for study groups who may desire references to up-to-date material and helpful suggestions in discussion methods. There are seven studies in outline, the first two dealing with "Present Day Movements for World Peace" and the others with "Hindrances to World Peace," "How to Meet Opposition," "Educating Children for Peace," "Current and Usable Peace Literature," and "The Church and World Peace." The outlines if rightly used will prove most helpful to those wishing further information and how to use available peace material to advantage in group study. Duplicate copies may be secured by writing Wilbur K. Thomas, 134 Hildale Road, Lansdowne, Pa.

they want is cultural independence or the right to live their cultural lives freely within the national state in which they are situated.

Some improvements have been made during the last year, and the case of the change in the Prussian school law, and also of the attempt which the Polish State is making to regulate this anew, are two of the encouraging things in this respect. The change in Prussia was particularly encouraging because it had been made by a nation which was not bound to do this by treaty.

One of the decisions taken at this meeting authorized the formation of the Minority Press Association. There are something like 200 papers published by minorities in the different countries, and it was felt that a great deal could be done if these papers could work unitedly, so a great deal of time was given to the consideration of such a press association.

It was also decided to take steps to found an institute for research study of nationalities, feeling that so many of the misunderstandings would be cleared up if a better knowledge of the history of the nationalities could be disseminated.

The criticism of the work of the League of Nations has not been so much one of organization or membership as of methods which have been followed out. The League of Nations was made the protector of the minorities and issued orders for their protection. It has, however, not protected them. The congress did not feel that the League of Nations had taken this matter seriously, and it asked that the safeguarding of the national, cultural and citizens' rights of the national minorities be made a lawful duty of the State, that a Minority bureau similar to the International Labor Bureau be created within the League of Nations, and the congress expressed its willingness and wish to help in every way that it could toward bringing this about.

One of the chief difficulties that an organization such as this has to contend with is the financial one. It is hard for them to keep up an organization during the time between congresses. There is always a good spirit in these meetings, and, probably, the thing of greatest value is the getting together of the different members of the minority on a platform in which the questions of racial or party differences do not play a part.

The flag of our country is no less the flag of the pacifist to whom it speaks of international justice than to the militarist to whom it speaks of national might.—CHARLES CLAYTON MORRISON.

Russia—A Partial Explanation

BY DAVID M. EDWARDS

IS THIS the Twentieth Century? An Archbishop of the Orthodox Russian Church buried alive after being blinded; another burned alive in quick lime and a third sprayed with water until his body becomes a living statue of ice! During the years 1918-1922 twenty-six archbishops and bishops and 7,775 priests suffered martyrdom. And so one might go on endlessly in recounting the persecutions of Christians and other religionists, for all religions are equally detestable to the Soviet Government.

If one were to read such accounts from some musty, ragged book or manuscript which had come down from ancient or mediaeval times, he would not be surprised but would be disgusted; but these things have happened in this present decade—yes, they are happening daily in great numbers in the land where it is the determination to build a new civilization on a new foundation and out of new materials.

When one asks for the explanation of this phenomenon he has asked perhaps the most difficult question possible in this day. An adequate answer is impossible, but a partial explanation may be made.

PHILOSOPHIC BASIS OF SOVIETISM

It is somewhat disconcerting to learn that Sovietism or Bolshevism or Communism—although these terms are not wholly synonymous—all come from idealistic philosophy, although it is most grossly materialistic. Russian Communism is the gift of Lenin to Russia. Leninism is a slightly modified Marxism, and Marxism is transposed Hegelianism. To the student of philosophy this seems incredible. Hegel was a most pronounced idealist or "mentalist"; that is, he taught that ideas are the only realities and that matter is a derivative from ideas. Carl Marx was a student of Hegelianism. He belonged to a group of younger men who styled themselves the "Young Hegelians." They were genuine disciples of Hegel, but carried his process to its logical conclusion, landing at a materialistic outcome. This they accomplished by an inversion of what is known in philosophy as Hegel's "dialectic," or in other words, his method of procedure. A full explanation of this would be too lengthy for this paper and would not add greatly to the clearness of what is attempted. It will, however, repay anyone who is willing to put forth the necessary effort, to go into this matter sufficiently to see clearly and in detail the argument for the statements set forth above.

The first of the Young Hegelians to depart from the conclusions of the great

philosopher Hegel was Bauer, a man of most brilliant intellect, a few years the senior of Marx. The philosophy known today as Marxism is only Bauerism carried forward. Bauer simply inverted the dialectic of Hegel, making nature or matter the only reality and "ideas" derivative.

This fundamental basis led naturally to a materialistic interpretation of history. Society had progressed by a process of evolution, interspersed by revolution, to the stage now known as capitalism. The next step is socialism, which is to succeed capitalism as it, capitalism, had succeeded feudalism. Marx, however, believed that the only method by which this could be accomplished was revolution, and in this Lenin was even more uncompromising. As the bourgeoisie had succeeded the feudal lords, so now must the proletariat succeed the bourgeoisie.

Hegel, being an idealist, believed that progress has been made through ideas. Any present system is improved or changed or superseded by another by the operation of ideas. In this process there are three steps as follows: the prevailing system is the "thesis," the evolutionary process is the "antithesis," and the emerging system is the "synthesis." Reason is the presiding genius in this process. Marx being a materialist, and at the same time an Hegelian, so far as dialectic or method is concerned, although as seen above he inverted the dialectic of Hegel, believed that progress is made through actual events, conceiving these to be material or mechanistic. Thoughts, ideas and therefore systems of society are the products or derivatives of actual events, which together are the machine producing the system. While Marx believed in the slower process of gradual progress in bringing about improved systems of society, he held that as this process must evolve continually more complicated forms of society and encounter in this process more and more difficult tasks, the final stage in the process, which was, of course, to him communism, must be achieved by revolution.

With this background in mind, this description of the "pit" from which Bolshevism has been "dugged," it will at least be easier to comprehend the incomparable thing that has happened in Russia.

However, there is another picture that must be painted before there will be any ease in comprehending this peculiar phenomenon which will go down in history as the greatest revolution of all time. There must at least be some knowledge of Russia, its history, its people, and its

geography. Manifestly one cannot adequately, in a short paper, paint a picture adequate to this task. One can only sketch the outline with the hope that each one will for himself fill in the details.

BACKGROUND OF THE REVOLUTION

What is Russia? Geographically, it is one-sixth of the surface of the earth, the largest single contiguous body of land presided over by one government, connecting the orient on the east with the occident on the west, and partaking of the characteristics of both. As to population, it includes 150,000,000 people, composed of 182 nationalities or racial or tribal strains, speaking 189-languages, 82 per cent of whom are peasants—and by peasant one means a type of people known nowhere else in all the world and in the comprehension of which no knowledge of any other rural people is of any particular assistance. No one can form a notion of the Russian peasant without actually seeing him, that is of more than one-third value in visualizing just what is meant by the word.

Helpful as a knowledge of geography and the population of Russia is in picturing the present situation, even more essential is an acquaintance with its history. Of course the history of recent years is most important, but this can be adequately understood only from the background of more remote history, and a knowledge of this entails a vast amount of work. And here, again, the limitations of this paper plainly suggest that the only purpose that can prompt the things already said can only be to encourage those who may read this to give serious attention to the preliminaries essential to a sympathetic understanding of the present situation in Russia. One hears occasionally and reads continually statements which are manifestly made from a background of ignorance and prejudice. A noted literary character returning from a foreign land was asked if he intended writing a book. He answered, "No, I have been in that country too long." Upon being asked the length of his stay, he replied, "ten days."

It is quite essential that the events of the decade preceding the revolution be well in mind if one comes to a good understanding of that event and the activities that have followed. It will be seen, when these matters are well in mind, that Bolsheviks did not bring about the revolution. That event was occasioned by a number of conditions that had been developing for many years. The bureaucracy by which Russia had come to be ruled was mainly responsible. Added to this was the uncompromising attitude of the Empress who had gained complete control over the Emperor and who compelled him to proceed in a most autocratic manner, refusing all requests of

the people for a constitutional government. There is no more thrilling and romantic chapter of human history to be found than the narrative of these years of Russian history. The point I wish to impress by this brief reference to the history of the country is that the Bolsheviks took advantage of this situation. One of the best authorities on Russian history, Sir Bernard Pares, states confidently that if the Bolsheviks had left the situation alone, a constitutional government of a liberal, modern type would without doubt have emerged from the confusion which existed.

It may be that what I have undertaken in this paper is entirely impossible. First, let me hasten to say that I make no pretension to the extent of knowledge which I have suggested as essential to an adequate knowledge of this great social, political and cultural enigma known as Sovietism, or Communism, or Bolshevism. My apology for writing at all, this being true, should be very abject and humble. My only excuse for doing so is that several people have written to me asking why I did not write something about my experiences in Russia. One or two have said, "You write rather glibly about other countries, you talk with a good deal of assurance about England, France, Germany, etc., why be so reticent about Russia? That is the thing about which your friends want to hear." Well, then, here goes, and having shown that the knowledge requisite to speaking with any certainty or accuracy is so formidable, and having confessed to the poverty of my own knowledge, let those who have provoked me to write this assume at least some of the responsibility.

First, let me give the extent of my travels in Russia. The Eddy Party, consisting of fifteen persons, traveled from Berlin to Leningrad, where two days were spent. From here we went to Moscow, spending seven days; thence to Nizhni-Novgorod, where we embarked for a trip down the Volga River, stopping briefly at Kazan, Samara and Saratov, where we took the train back to Moscow. The Volga trip consumed seven days. The entire trip from the time we entered Russian territory until we departed from it involved some twenty days. This in brief; now more in detail.

THE GLORY THAT WAS RUSSIA

Leningrad, our first stopping place, gave us more permanent impressions of Russia, "first impressions" continuing to be lasting. Here, however, the time was spent in sight-seeing, no programs having been set up. We visited art galleries, museums, palaces and parks to satiety. The capital of the U. S. S. R. (United States of Soviet Republics) having been moved to Moscow, Leningrad has been allowed to become quite delapidated. Un-

painted and shabby buildings are on every hand. One would think that the removal of the capital to Moscow had impoverished Leningrad so that little or no prosperity is now experienced. Yet there lingers something of the sumptuous grandeur and magnificence of the glorious days of Tsarist Russia. Changing the name from St. Petersburg to "Petrograd," and this in turn to Leningrad, reveals much history. It would seem that the honoring of Lenin by the change of name was a little premature. It is said that Lenin was not particularly pleased. He said that Peter the Great, was the first of the Bolsheviks any way, and should not in the least be discredited by changing the name of the city he built. Interesting as was our stay in Leningrad, it contributed little to any knowledge or conception of Sovietism which we may have formed.

A night on a well equipped train brought us to the city of Moscow, the heart of the U. S. S. R. While the principal thing which claimed our attention here was the program that had been set up for us, sight-seeing was nevertheless of considerable importance. We visited a great park of "Culture and Rest," as such are called, where on a single day, so we were told, there were one hundred thousand visitors. Here we saw the type of thing provided by the government for the recreation and instruction of the people. To describe in detail any one of the multitude of activities we beheld would be out of keeping with the limits of this paper.

SOVIETISM AT ITS BEST

In brief, however, here we saw the things which speak as favorably in behalf of Sovietism as anything to be found in the whole country. Here were vast multitudes of people engaged in wholesome, innocent recreation. There is not one single activity that panders to the passions or evil tendencies of human nature. Games and folk dances are indulged in by large numbers of people; reading and study rooms are filled by serious minded men and women, groups of people sitting around tables seriously studying languages—it seemed that each of the principal languages had its group; exhibition rooms giving instruction in a multitude of different fields of interest that would contribute to the efficiency as well as the culture of the people, and these attended by throngs of men and women all giving unmistakable evidence of interest and serious concern; places for the proper care and instruction of children and young people, all equipped with apparatus and material pedagogically suited to the varying ages and under the care of people who were manifestly well and scientifically trained, and, what is better, just as manifestly interested, concerned, even passionately de-

voted to their task, and all serving for absolutely no remuneration. These "Parks of Culture and Rest" are in operation all over Russia and are to be one of the very efficient means and methods of training young Russia in the idealism of Communism. And right there is where any criticism of them comes in; but it will be best to withhold criticism until the picture is a little more complete.

Another enterprise which reveals Sovietism is the system of "Workers' Homes" in operation. These are well equipped and well managed houses, usually the homes of dispossessed and probably executed or exiled bourgeoisie, where "workers" are permitted, without cost—their wages going on in full in the meantime—to spend two weeks each year in rest and recuperation. These are not in any sense hospitals, as no ill person is allowed to enter—these latter being cared for in regular hospitals. We visited several of these and saw clearly the great advantage they afforded in instructing those who enter, in the tenets and spirit of Communism, of which opportunity you may rest well assured the government makes full use.

Then there are the "Peasants' Homes" where those coming from rural districts to the city may find an atmosphere more suitable to their needs than the ordinary hotels would be. Coming to the great city is a peculiarly formidable undertaking for the Russian peasant. No one in America has any experience of such an adventure that would much more than faintly suggest what this adventure is to the Russian peasant. Of this opportunity also, the government takes full advantage. Instruction in improved agricultural methods is given both by lectures and exhibitions. Also, efforts are made to give ideas that will improve the home life, its comforts, its sanitation, etc. It may also be well understood that full advantage is taken to instruct in the meaning, spirit and methods of Sovietism, with the end in view of securing the co-operation of the peasant in achieving the objective of the government. For a study of the entire question in Russia reveals the fact that the biggest obstacle which is to be encountered and the rock upon which the ship of state is more likely to split than any other is this same peasant problem. And again it is utterly impossible within the modest bounds of a paper suitable for publication in THE AMERICAN FRIEND to give an adequate notion of this great problem. It must suffice to say that there are 120,000,000 peasants in Russia with a history back of them in which individualism of the most pronounced type has been for ages developed. For the small contingency of Communists and Workers—meaning industrial workers—to transform these unpre-

cedented individualists into Communists is a task that only fanatics would undertake and only optimistic fatalists would expect to achieve.

WHAT MUSEUMS SIGNIFY

Museums must not be omitted. These are not of so much interest so far as relics of antiquity are concerned. Indeed, I am not referring to that type of museum only in so far as it is used by the Bolshevik Government to illustrate the errors of the past and by contrast to point the way to truth, as they conceive it, in the future. The use I make of the word museum here is as it applies to those enterprises built up since the great Revolution for the use of the government in propagating their tenets and methods. Particularly I refer to the museums for the youth, where has been gathered together everything available that would show the terrible persecution which Russia endured under the Tsars. You may rest assured that no opportunity is lost. Indeed, one can not fail to see that many erroneous interpretations are made in order to get results in the propaganda for the development of hatred of everything that is capitalistic, monarchistic or democratic. But it is in the Anti-Religion Museums (most of these occupying churches from which the congregation has been evicted) that this deception and utterly false, even vindictive, manipulation of truth is seen at its best—or rather at its worst; for religion in all and every form is anathema to Sovietism—all religions being on an equal basis in this. But more of this a little later on.

CRIME AND PRISONS

I must close this part of my statement with referring to our trip to one of the prisons. But first a slight notion of Russian criminal law and crime must be given. On the whole, crimes against the state are capital, those against persons are of lesser importance. Counter revolution is punishable by death, murder is punished only slightly, in comparison. There is no such crime as adultery. Stealing is a grave offense. As all property theoretically belongs to the state, it is not considered as a crime against an individual. Even a slight knowledge of Sovietism, together with an equal knowledge of criminal law and punishment, will prepare the reader for what I am about to tell of this visit to a prison.

Prisoners are dealt with as citizens of the state and not as individual personalities. Reformation, as a moral achievement, is not an objective in dealing with prisoners; but reformation as it affects the relation of the individual to the state is of prime importance. These statements are the merest generalization, nevertheless they serve to characterize the prison discipline we saw. The prison

Half Way to Victory!

Consolidated Report of United Benevolences April 1 to December 31

YEARLY MEETINGS	1928-29	1929-30
Baltimore	\$ 4,012.47	\$ 3,832.40
California	1,124.50	660.00
Canada	598.60	
Indiana	17,176.12	19,719.46
Iowa	9,050.00	9,115.54
Kansas	5,302.15	5,491.55
Nebraska	1,025.57	785.53
New England	7,482.34	8,077.64
New York	3,160.53	4,523.19
North Carolina	6,879.48	6,678.08
Western	7,426.54	8,521.11
Wilmington	3,375.29	2,472.07
Oregon	2,398.61	904.16
Other Sources	3,353.74	3,059.74
Christmas Offering		361.78
Deficit Funds		\$74,202.25
		1,308.22
TOTAL RECEIPTS	\$72,365.94	\$75,510.47
BOARDS AND AGENCIES		
American Friend Board of Missions.....	\$61,072.87	
Peace Association	2,409.27	
Board of Young Friends Activities.....	2,200.58	
Board on Prohibition and Public Morals.....	240.99	
Board on Education.....	144.84	
Board on Religious Education.....	1,004.07	
Fund for Aged Ministers and Missionaries.....	2,986.66	
Emergency Fund:		
General	1,823.47	
Deficit	3,627.72	
		\$75,510.47
United Budget	\$148,310.00	\$151,305.00
9 months' proportion	111,232.50	113,478.75
9 months' receipts	72,365.94	75,510.47
9 months' shortage	\$ 38,866.56	\$ 37,968.28
United Budget—1929-1930	\$151,305.00	
Receipts to date	75,510.47	
Balance to be raised by March 31, 1930.....	\$ 75,794.53	

Let's Continue to Increase the Lead Over Last Year

was incomparably dirty and repulsive. The sanitary conditions, while not desperate, were so far below those in American penitentiaries that there is nothing but contrast. There was, however, that all-pervasive propaganda with its objective of making the state supreme in the minds of those incarcerated. Nothing so well showed the spirit of Bolshevism as did the management of this prison and the statement of the theory of reform as set forth by the officials; but it is difficult to conceive how any reformation could be achieved in such desperate surroundings.

(To be continued.)

The Christian Life

A Quest for the Mind of Christ as Found in the Sermon on the Mount

Conducted by **Ralph H. Boring**

LESSON II

Shall we take The Sermon on the Mount seriously? The Church never has. The creeds and confessions have hardly made mention of it. However necessary it may be to adhere to creed and doctrine, there is something that precedes and supersedes them and without which it is impossible to enter into the Good News, to create the New Man that Jesus made possible or to inaugurate the Kingdom that he established. That something is: to love as he loved, to see and believe in a Kingdom of Love here on earth, and to set oneself with spiritual insight and common sense to the task of making ourselves and all men loyal citizens of that Kingdom.

The Sermon on the Mount is not made up of legislative statutes; it is not philosophical speculation, it is a description of what human relations would be if men really believed Jesus' teaching that God is love, and would build society upon love. It only needs to be taken seriously and one needs great courage to undertake such a life.

In this lesson let us get a comprehensive view of the Sermon as a whole by reading it through at one sitting. The following plan may help to visualize the separate portions. It is taken largely from "The Sermon on the Mount" by Ernest F. Scott and Edgar J. Goodspeed:

1. It begins with a series of Beatitudes, in which Jesus portrays the character of those who accept his teaching. (5:1-16.)

2. He contrasts this teaching with that which has hitherto passed unquestioned. (5:17-48.)

3. He contrasts the old order and the new more definitely in their attitude toward the three religious duties of almsgiving, prayer, and fasting. (6:1-18.)

4. He dwells on the motive that must govern the new life—trust in God and obedience to his will. (6:19-34.)

5. He shows that we must regard other men as children of God, just as we are ourselves, and leave them to God's judgment. (7:1-12.)

6. Finally, he points out the conditions on which men can yield themselves to the new teaching, and make it a reality in their lives. ((7:13-29.)

The discourse thus turns on the idea that the teaching of Jesus is entirely new. It perfects all previous teaching on the higher life (5:17), but in so doing it puts something different in its place. The newness of the teaching is brought out

by means of a twofold contrast: (1) Jesus sets his requirements over against those of the Jewish law, and shows from one example and another that the former conceptions of man's duty were defective. (2) He contrasts his demands, more generally, with the ordinary moral conventions. Men have taken for granted that wealth and success and popularity were the best things in life, but all this must now be changed. The keynote of the discourse is struck by the Beatitudes with which it opens. Jesus pronounces his blessing on a type of character which is just the opposite of that which the world has applauded. Not the prosperous and self-assertive but the poor, the meek, the penitent, the pure of heart, will inherit the Kingdom of God.

We also need a word about the kind of world in which Jesus began his ministry. He began his work in an atmosphere already charged with religious interest and vibrant with great expectations. The Orthodox Jewish Religion was practiced with the rigid observance of the Law of Moses which included innumerable details in every aspect of daily living. Then there was the "Messianic Hope" current among all sorts and classes of people—the expectation that God would soon intervene directly in the affairs of the Jewish people and, releasing them from the oppressive rule of Rome, establish his Kingdom among them. There was great difference of opinion as to just how it was to come about, but the expectation was without doubt in the minds of all. Then John the Baptist came and brought it to a head by announcing, "The Kingdom of God is at hand."

Jesus also confronted the many political and religious factions in the community. The greatest were the Pharisees—a sect of the Jews strongly nationalistic, adhering strongly to the rigid letter of the Mosaic Law and holding a belief in angels, life after death and the coming of the Messiah. In contrast were the Sadducees, an aristocratic party more interested in the affairs of state than religion. To them the Law of Moses, only, was binding, not traditions. The Pharisees held that both the Law and the oral law were binding. Both these parties had Scribes whose profession was the study of the Law. They developed from it a set of rules sufficient to fit every conceivable contingency of life. There were the Zelots, who were militant and in constant revolt against Rome. The Essenes were religious ascetics and also lived in active protest against Rome. Then there were the fiery followers of John the Baptist. They were set on fire by their recent conversion experience. Doubtless representatives of all these groups were within hearing distance of Jesus when he spoke the Sermon on the Mount to his disciples, and followed him in his ministry.

Moreover, we shall fail to see the Sermon in its true perspective unless we visualize the events of Jesus' life which had preceded. First, had come the baptism by John, bringing with it an irresistible sense of mission. Next, the retirement into solitude to think through the implications of that mission and to fight out the principles on which it must advance—what we call the Temptation Experience. Then the announcement of his active work. It consisted of "preaching," "teaching" and "healing." It began in his own Nazareth. But developments were quick in coming. Four fishermen were called to help him. A tour was made through Galilee, and soon his influence rose to popularity, but a popularity largely without loyalty and stimulated by great acts and arresting preaching. Then comes the first shadow across his path—the opposition of the Scribes and Pharisees, which, after the five controversies concerning the Law, headed him directly toward the cross. But the enthusiasm of the people continues and the little inner group is completed by the selection of the twelve Apostles. It is at this point in the narrative in Matthew that the Sermon on the Mount is spoken to the Twelve.

Two great ideas are prominent throughout the discourse: the Kingdom of God and righteousness. The theme of the Sermon is the Righteousness of the Kingdom, the righteousness of those who are to compose and to enjoy the new Kingdom that John and Jesus announced.

Next week we shall study in more detail Matthew 5:1-16.

WHITTIER ACTIVITIES

Rosa E. Lewis, formerly of Penn College, Oskaloosa, Iowa, was the guest of honor, the afternoon of December 21, at the home of her niece, Fern Taber, when more than one hundred ladies responded to the invitation to spend a pre-Christmas "at home" with her. Rosa E. Lewis is now residing in Whittier.

All departments of the Church School met in the main auditorium on the morning of December 22, with Prof. Walter J. Homan, Superintendent of the High School Department presiding when a Christmas program was presented. Granville Starbuck was music conductor, Florence and Margaret Binford gave a beautiful violin-organ selection, and Mary Fae Moffitt read "Christmas Slippers." "White Gifts for the Living Christ Child" were brought forward by each department, beginning with the Cradle Roll, and continuing until the whole school, including all ages had contributed. The enlarged platform was literally filled with gifts for those less fortunate than ourselves. The musical Van Deman Trio, consisting of Mrs. Roy Van Deman and her two daughters,

Golden Wedding Anniversary

gave one of their piano-violin-'cello treats. The benediction was pronounced by the pastor and the different groups marched to their respective places.

The morning sermon by Willard O. Trueblood was on "Christmas Re-Evaluated." The message was strong, spiritual and uplifting. The Quaker Men's Chorus filled the choir loft and led in the songs of worship.

The Christmas Cantata, "Tidings of Great Joy," was given during the service for worship in the evening with Catharine Gregory the leading soloist. Margaret Hadley, Edith McDonald, John Kimber, and George Ringland each had special parts. The violin accompaniment was played by Virginia Carnefix.

At sunrise on Christmas morning Kenneth Cox again played Christmas Carols on his cornet, from the roof of the Meetinghouse. The thirty-ninth sunrise Prayer Meeting followed held in the auditorium, with Lorena Hoskins as leader.

The morning sermon subject for December 29 was, "1930 What?" The Junior Chorus took the place of the regular choir and led in the singing under the efficient leadership of Catharine Gregory. The special chorus number, beautifully rendered, was "In the Lonely Midnight."

Clarkson and Adella Allen celebrated their golden wedding anniversary on December 26, when their children remembered them with gifts of gold.

The large "Get Busy Class" of the Bible School, with Dr. L. M. Greene, teacher, enjoyed a happy social occasion on New Year's Eve. The pastor and his wife were guests. All assembled at 8 o'clock in the large social hall of the church. A "Watch Meeting" began at 11 p. m., with the pastor in charge. Hymns chosen for that special service were beautiful and tender. Testimonies, scripture reading and prayer all had a place in the meeting. All were upon their knees in silent prayer, when the siren announced the advent of the New Year, 1930. What will the 1930 record be?

CHESTER MEETING ITEMS

Chester Meeting, in Iowa, gave their usual Christmas program on Christmas eve with about thirty children, to a full house. A beautiful feature was a pantomime of the solo, "The Holy City," while it was being rendered. Five young ladies in white robes trimmed in tinsel and wearing shiny hair ornaments were a dazzling spectacle in the electric light as they executed the simple movements emphasizing the Hosannas. In one stanza the central figure with extended arms symbolized the Cross so effectively as to bring an added hush upon the audience.

At a recent Monthly Meeting a Community Day was planned, with a noon-day dinner at the church and a confer-



ENOS AND MARY M. HARVEY

LAST Christmas day in the home where they plighted their troth just fifty years before, and surrounded by their children, grandchildren and intimate friends, nine of whom were present at the wedding half a century ago, Enos and Mary M. Harvey of Fairmount, Indiana, celebrated their golden wedding anniversary. The occasion was a most happy one to be ever held in pleasant memory by all participating. At the noon hour, dinner was served to the members of the immediate family at which time Mary Harvey wore the wedding dress and cape of her Grandmother Davis who was married 102 years ago on December 20. While the guests were still seated at the table, a program of reminiscent talks was given and an original poem written for the occasion by Edmund Foard was read by Mrs. Ancil Ratliff.

During the afternoon many callers extended greetings. Many beautiful gifts were received and about two hundred letters through the mail, a number of them by official action of meetings which

Enos Harvey had served as pastor or superintendent. Tea was served to the callers and for all the day was a most happy one.

Following their marriage fifty years ago, they resided on a farm and he taught school in the winter until 1884 when he was made trustee of his township and had oversight of thirteen district schools. He became superintendent of Fairmount Quarterly Meeting and in 1890 was recorded a minister of the gospel. He was pastor at Jonesboro, Amboy and Fairmount, Indiana, at Sandwich, Mass., and High Point, N. C. He returned to Indiana in 1912 and was pastor at Bloomingdale when chosen as superintendent of evangelistic work for Western Yearly Meeting, a position he ably filled for nine years with residence at Noblesville. At the close of this period they retired to their farm home where they continue to enjoy a well earned rest. Their two children live near, a daughter, Mrs. Xen Edwards, and a son, John M. Harvey, and four grandsons and one granddaughter.

ence following. The subject "What more can the Church Contribute to this Community" was discussed by three non-members. "How can we broaden the interest in Missions?" "How improve finances?" "How reach the disinterested?" "How make more of music?" and "Evangelism," were the other subjects before the conference. All were freely talked over and some definite results along some lines are already visible.

The Christmas offering will be sent to missions. The finance committee is contemplating the budget system and the music committee is active. They are

planning for solos or other special numbers each Sunday. Two violins have been secured to be a part of the church music and more singers are in the choir.

Christian Endeavor Societies have been organized and the Intermediate group is especially encouraging—these youthful hearts becoming definite in their relation to God. Some that hardly knew where they stood have made definite decisions for Christ and now pray freely and talk of their experience naturally. For two or three weeks there has been a very real revival spirit in their meetings, and more is to follow.

QUAKERDOM • AT • LARGE

William C. Allen writes that his book, "War! Behind the Smoke Screen," has gone into its third edition and is having a surprisingly encouraging sale. Not only through this volume but in many other ways our Friend is making a notable contribution to the up-building of Christian sentiment in this country. Quite regularly he contributes stimulating articles to some twenty of the leading denominational periodicals of the United States, keeping before their readers the issues of Peace and liberty of conscience.

* * * *

Paul H. Douglas, University of Chicago, and Scott Nearing, of the Rand School of Social Research, will take sides in a debate on the question, "Is War Inevitable Under Capitalism?" as announced in the Bulletin of the Cincinnati Peace League. The latter will take the affirmative position and the former the negative. The meeting is one of ten arranged by the Forum Council of the Reading Road Temple and will be held on January 27 at 8:15 p. m. in the Reading Road Temple, 3212 Reading Road, Cincinnati, Ohio.

* * * *

The Cleveland group which has been holding Friends Meeting at Eldred Hall, Adelbert College of Western Reserve University, for several years past, made an initial move toward organization on December 15, 1929, choosing Francis R. Bacon for Clerk, Sarah B. Harker for Assistant Clerk, and Margaret M. Satterthwaite for Treasurer. There is keen interest in the development and cooperative promotion of Friendly ideals in worship and service. The address of the Assistant Clerk is 20050 Eldora Road, Rocky River, Ohio.

* * * *

Charles E. Hiatt would urge the pastors of Indiana Yearly Meeting to attend the second State Pastors' Conference (Interdenominational) to be held in the First Baptist Church, Vermont and Meridian Streets, Indianapolis, Indiana, January 20-22, 1930. The members of First Friends Church, Indianapolis, will again provide free lodging and breakfast. At the denominational conference on Tuesday afternoon, the group discussion will be led by Ira C. Dawes and Howard W. Cope. At the Tuesday morning session, Charles E. Hiatt will preside.

* * * *

Jonathan M. Steere is announced to preside at the forty-seventh annual meeting of the Board of Directors of the Indian Rights Association held at the Friends meetinghouse, 20 South 12th Street, Philadelphia, on the evening of

January 16, and Lawrence E. Lindley, Associate Secretary, was scheduled for one of the five-minute talks. The special addresses were given by Hon. Scott Leavitt, chairman of the house committee on Indian affairs, and Rev. W. David Owl, a Cherokee Indian. Walter Smedley and Rayner W. Kelsey are also members of the Board.

* * * *

The Bulletin for January of the American Interracial Peace Committee mentions the popular assembly at the Garrick Theatre of Philadelphia in December as a "success exceeding the most sanguine expectations." Henry J. Cadbury made the opening remarks welcoming the audience in the name of the Friends Service Committee. Thomas Elsa Jones, President of Fisk University, one of several speakers, gave his usual new slant on a worldwide question: "Not until the white man of the United States has a soul big enough to include all races will America be big enough and good enough for all the world." The *Philadelphia Tribune* said of this assembly, "Philadelphia has seldom had such an intellectual treat offered on one program."

* * * *

W. P. and A. C. Haworth wish to express through the columns of THE AMERICAN FRIEND their appreciation of the numerous expressions of congratulation received from long-time friends living in various parts of the country on the occasion of their sixtieth marriage anniversary. He has been struggling with a well defined attack of the "Flu" for nearly a month and she has been crippled since last May. They are wholly unable to respond to these letters, much as they should delight to do so. The messages brought unusual comfort and cheer in this time of affliction as well as the glad occasion enjoyed on December 29, when they were able to carry out the program as contemplated. The day was ideal, and a very pleasant one to them

though it came mingled with physical suffering.

* * * *

Our Friend, Hornell Hart, of Bryn Mawr College, speaking at the national meeting of Sociologists held at Washington during the holidays, declared that the United States of the World is an achievement toward which men may confidently press forward, illustrating his remarks with charts showing mathematically the progress of the human race. These are always upward, he insisted, although there have been long periods without progress. One of the most notable of these advances, he said, was the development of progressively larger and larger empires, from that of the early Egyptians in 1500 B. C. through the Assyrian, Persian and Roman to the present British Empire. These larger and larger populations under one government, he said, showed "the power of human purposes to knit themselves into cooperative units and the British Empire, although it may fall in a few years, due to its mistreatment of some of the native populations under its control, represents the high tide in the human power to work together." Since the curve has been ever upward, he insisted, it is fair to assume that the future will see even a greater empire, including all the peoples of the world.

* * * *

On this page in issue of November 14 mention was made of the effort by London Friends to offset racial discrimination by conducting a conference at Friends House on the Color Bar Problem in England. The conference was very well attended, about 250 people being present, representing missionary societies, the London Brotherhood Federation, Adult Schools, the Young Women's Christian Association and other bodies. About eighty were members of the colored races from India, Africa, Ceylon, West Indies and Burma. An exhibition was on view of art work by members of the Indian Young Men's Association in London and books by Negro authors. Frank G. and Rebecca Bradbeer, who were in attendance, report that "the conference was quite successful and at the close of the last session a resolution was unanimously passed asking the Society of Friends to take steps to form a permanent Joint Council of white and colored people whose work shall be to deal wisely with cases of color bar as they arise and try to remove color prejudice in this country by encouraging personal contacts, by spreading information and making known in Great Britain the achieve-

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ments of colored people. Problems similar to those that the Interracial Committee in America have been dealing with for years have only recently begun to attract the interest and attention of English Friends and the response to this was gratifying." John P. Fletcher, Secretary of the Society of Friends Committee, arranged for the Conference and outlined the work that might be done if a Joint International Council was formed.

NEWS OF OUR MEETINGS

Mary Hiatt, after a period of profitable, associated service with the activities of Western Yearly Meeting, has returned to pastoral work. At the united invitation of the meeting at Sheridan, Indiana, she began her work there, January first.

* * * *

I. B. Dillon and his wife, who were early members of the First Friends Church of Los Angeles, California, and now of Corona, California, celebrated the last Sunday of the old year by worshipping with Los Angeles Friends, being in attendance at the morning meeting. There was much handshaking after meeting. On December 20, Stephen S. and Miriam H. Myrick celebrated their silver wedding at their home, 510 North Lake Avenue, Los Angeles. A dinner was served to twenty-five guests, including two sisters of Miriam Myrick from Whittier.

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While activities of the Friends Church at Carthage, Indiana, during November and December were varied, they were full of vital interest. The Armistice Day sermon by the pastor, C. O. Watson on "The Outlawry of War" was followed in the evening by a round table on Peace, and a pre-Thanksgiving service was observed on November 24. During December the services carried one theme throughout the day, woven mostly around the thought of the Sunday school lesson as Home Building, Social Service, Contributions of Friends to the World, the Christmas Message, and the Untrodden Way. The Sunday evening round table discussions considered Home Memories, The Good Samaritan, and An Evening with Whittier. Christmas Carols were sung beautifully by the children. The Junior C. E. Society gave a demonstration of their work the past three months, the general theme being "Our Bible," at the last evening service, after which they served light refreshments to the large audience, which made them feel with such influence spread abroad the church must grow.

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When the people of Caesar's Creek Community, near New Burlington, Ohio, arrived at the church on December 22, they found the room darkened and the new Aladdin lamps which has been pur-

chased by the women of the church were lighted, and a beautiful evergreen tree reaching to the ceiling with its bright tinsel and ornaments greeted them. Each class of the Bible school presented their part of the program, the older class giving an exercise entitled, "We're Never Too Old," while the younger classes told again the old story which is ever new, in recitation, songs, exercises and dialogues. After the program the pastor, Mary C. Antram, spoke briefly on the theme, "Gifts Without Money." The Christmas offering for the missionary work of the Five Years Meeting was taken. The service was then in charge of the committee composed of Mrs. Raymond Wilson, Mrs. Raleigh Bogan and Mrs. Zimri Haines, who distributed the gifts from the tree and special boxes of candy and oranges to the younger classes, with large dishes of candy which they passed through the audience. In a few chosen words, the superintendent of the Bible school, Raleigh L. Bogan, on behalf of the church, presented the pastor with a gift of money as an appreciation for her services as pastor of the church. After she had responded with words of thanks not only for the gift but the spirit of love which prompted the giving, the meeting closed, all wishing each other a merry Christmas.

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Young Friends Day was observed at Caesar's Creek on December 29, when the Young People's Class taught by Mrs. Homer Haines, presented a debate. The question was: "Resolved, That the Home Mission work is of greater value to the church than the Foreign Mission work." The affirmative side was presented by Mildred Bennett and Edna Leaming, while the negative side was presented by Veda Bennett and Mary Kathryn Wilson. Their many points and arguments showed that considerable time and thought had been given to their subjects. Although the score was very close, the judges decided in favor of the affirmative. Many spoke of the ideas which had been presented and complimented these young people upon their efforts.

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As usual, the Friends Sunday school invited the Sunday school of the M. E.

Church to unite in a Christmas program that was given on Christmas eve in the Friends Church, which was filled to its capacity. A splendid program of music and recitation was given by children and young people. The chorus singing was fine. The two Young People's societies sang Christmas carols at almost every house in town on Sunday evening before Christmas. The annual New Year's dinner was held on the evening of January 3. The large number in attendance enjoyed the program given by Harry Terrell and a crowd of S. U. I. students, some Chinese from the Island of Java, one young lady from Chili, several Japs, and some from the Philippines. The Philipino brothers, who played the violin and guitar unusually well, were especially enjoyed.

* * * *

The College Avenue Friends Church at Oskaloosa, Iowa, celebrated the New Year with a church dinner, which was well attended, about two hundred being present. The pastor, I. Lindley Jones, gave each one present a copy of a little poem.

* * * *

Haviland Monthly Meeting is active under the leadership of the pastor, W. S. Kitch. The Sunday school and prayer meeting are well attended. Young people take much interest in song service under the leadership of George Eddy, professor of music in the Academy. Christmas activities were fittingly observed, the Sunday school giving a White Christmas. The "Fourth Wise Man" was very beautifully given in the high school auditorium under the auspices of the Girl Reserves. On January 5 a series of meetings at this place was begun by the pastor.

* * * *

The Friends Meeting at Clinton Corners, N. Y., has recently authorized the purchase of a portable mimeograph to be used in church publicity. A New England supper and entertainment will be held on the evening of January 10 to raise money to pay for the machine and to start a publicity fund. The mimeograph will be used in a variety of ways. Each week, copies of the Sunday morning sermon will be sent those who are

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* * * *

The Elk Valley Friends Church of Waterbury, Nebraska, held a silver medal speaking contest on November 24. There were ten contestants, from the ages of 10 to 14. The medal was won by Darrel Knox. A large crowd attended and Friends hope to do greater things along this line in the coming year. The regular Quarterly Meeting was held November 30, having been postponed from November 2 on account of a bad storm which made the roads impassable. Many delegates came and a fine meeting was held on Saturday, but late that afternoon a blizzard came up and every one went home. The storm raged all that night and the next day, so there wasn't any meeting held on Sunday. A Christmas program was given on Christmas Eve. The young people put on an excellent four-act pageant portraying the birth of Christ. Other short selections were given with some splendid musical numbers. An envelope collection was taken up for the foreign missionaries amounting to \$43.13, which included the Missionary pledge, and will be added to that taken up Christmas Eve. It will be sent to the United Budget for Missionary Relief, the total sum being \$77.13.

BIRTHS

BELL—To H. Ernest and Helen P. Bell, Milton, N. Y., October 30, 1929, a son, John Ernest.

DAY—To Clarence H. and Della R. Day, Kellogg, Iowa, December 2, 1929, a son, Charles Harold.

MARSHBURN—To Oscar and Olive Milhous Marshburn, Whittier, California, December 13, 1929, a son, Theodore Franklin.

TRUEBLOOD—To D. Elton and Pauline C. Trueblood of Guilford College, N. C., January 2, 1930, a son, Arnold Elton.

MARRIAGES

MENDENHALL-HADLEY—At the Center Friends parsonage, near Newton, Iowa, December 27, 1929, Lloyd H. Mendenhall, formerly missionary in Cuba, and Orpha Hadley, both of Earlham, Iowa. Alvin Hoskins, minister.

BRIGGS-SARVER—At the beautiful old Springfield Meetinghouse, near Wilmington, Ohio, December 21, 1929, in the presence of more than 150 relatives and friends, Viola Sarver and Willard Briggs. Jesse Harvey, minister. Both are members of Springfield meeting.

LYDEARD-HARRIS—At Los Angeles, California, December 25, 1929, Maud Harris and W. Ray Lydeard. R. Ernest Lamb, minister. They will reside in Los Angeles.

WAINWRIGHT-RARICK—In the Kirk of the Heather, Glendale, California, De-

cember 18, 1929, Amelia Rarick, a graduate of Earlham College, and Stuart Wainwright. They will reside in Burbank, California.

DEATHS

CARTER—At his home in New Providence, Iowa, December 31, 1929, Luther V. Carter, son of James and Ann Carter, aged 50 years. A birthright member of Friends, a graduate of Penn College and member of Board of Trustees for several years, he served as Representative in the Legislature for four sessions, being Speaker of the House during his last term. The funeral service at the Friends Church was attended by the Governor of the State and members of the Legislature. He leaves a wife, two sons and a daughter.

HOBBS—Suddenly, at the home of his parents, L. Lyndon and Mary Hobbs, Guilford College, N. C., December 10, 1929, Walter Mendenhall Hobbs, aged 48 years.

KEISTER—At her home near Hortonville, Indiana, December 1, 1929, Emma B. Keister, wife of Thomas C. Keister, and daughter of William C. and Sarah Parker Brown, aged 62 years. Born in Kentucky, she spent her girlhood in Winchester, Indiana, and was married in 1889. Converted when a child, she was a faithful Christian, a member of Hortonville Monthly Meeting, and for twenty years an elder. For nine years she has been an invalid. The husband, a daughter, Edna K. Newsom, two brothers and a sister, survive her. Funeral service was conducted by Jehu and Elizabeth M. Reagan. Interment at Summit Lawn cemetery.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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